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Unemployed youth get government boost

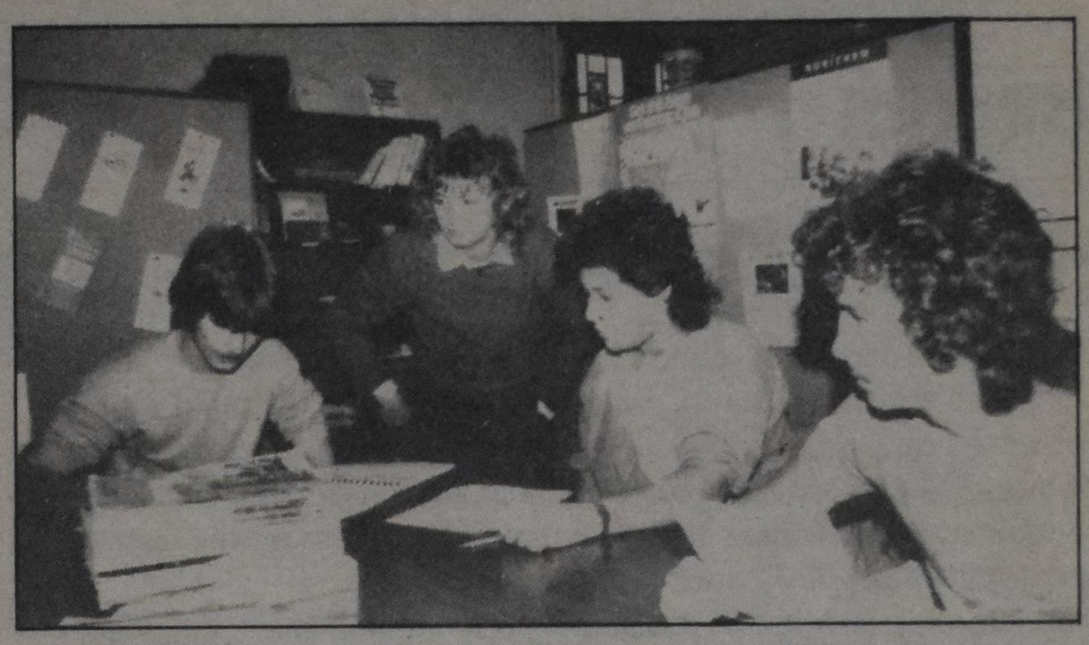
Bert Witvoet

TORONTO, Ont. — The Ontario government is providing $5.8 million to Youth Employment Counselling Centres across the province to create jobs for disadvantaged youth. The sum is the second instalment on a total of $11.5 million allotted under the Youth Works program designed to create 3,000 jobs.

According to Donna Deknatal of the Ontario Youth Secretariat, all applicants for the program must be between the ages of 15 to 24. To be considered disadvantaged, young people must meet one or more criteria: education less than grade 11, mental or physical disability, in trouble with the law, or welfare recipient.

Ontario's youth unemployment rate stands at 14.9% (September figures). The national average is 17.9%. Newfoundland has the highest rate at 35.5% and Manitoba the lowest at 13.4%. Other provinces with unemployment rates above 20% in the youth category are New Brunswick, Nova Scotia, and British Columbia.

Continued on page 4 ...



Youth Employment Counselling Centre in St. Catharines has a regular flow of applicants. Sitting from l. to r.: John Simmons (21), Lisa Williams (21) and Bob Kwiatkowski (19). Advising them is counsellor Linda Steckley.

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

November 30, 1984
40th year of publication,
No. 1954

The Tories are rethinking Canada

William Van Geest

The spending cuts included in Finance Minister Michael Wilson's recent Economic Statement will not have any significant impact on Ottawa's $35 billion deficit. The cuts were important for another reason.

The new Conservative government is giving advance notice that it plans major changes to federal economic policies. It is responding to a widely-held belief that past policies have been a failure.

In fact, the Mulroney government is serving notice that it is re-thinking many policies underlying the Canadian federation. The changes being proposed involve a much more fundamental shift in thinking then what is by some called the "Reagan revolution" in the United States.

Some of the major policy shifts being proposed by the government (and included in a document released with Wilson's Economic Statement) include:

- abandoning Keynesian economics — a rejection of forty years of Canadian government policy. (Keynes believed that in hard economic times governments should stimulate the economy by increasing public spending).
- significantly reducing the government's direct role in the economy through Crown corporations and regulations — reversing or restricting a more than one-hundred-year old Canadian tradition.
- liberalizing trade relations with the United States to an unprecedented degree. In the past voters have always defeated political parties which advocated free trade with the U.S.
- abandoning the concept of universality of some social programs. Programs, such as the baby bonus, were once seen as something all Canadians were entitled to, regardless of income. Now they are called "safety nets."

Although these are obviously conservative policies, to suggest that this involves a shift to uncaring rightwing politics is not accurate.

Maintaining compassion

One of the major "challenges," according to the government, will be to accomplish these goals with "compassion, tolerance and justice," including maintaining and even expanding income support programs for those who really need them.

In contrast to the Reagan administration's often hostile rhetoric about the poor and weak, Mulroney believes that government has a responsibility to those unable to care for themselves.

Of course, a new government may want us to believe that it will fundamentally change the course of policy after the failures of the previous government. This could be particularly true of the Conservatives after having been excluded from power for so long by the Liberals. But once a party takes power it often abandons its ideals and succumbs to the immediate pressures of staying popular and getting re-elected. Will this happen to the Mulroney government as well?

To some degree yes. It is very unlikely that the Conservatives will be able either to find sufficient support or, failing that,

Continued on page 4...

CLAC's Vanderlaan named to influential council

Stan De Jong

EDMONTON, Alta. — The boards and members of the various Alberta locals affiliated with the Christian Labour Association (CLAC) again have reason to celebrate.

During November, Mr. Les Young, Alberta Minister of Labour, officially appointed Mr. Co J. Vanderlaan to the new Construction Industry Advisory Council of Alberta (CIACA).

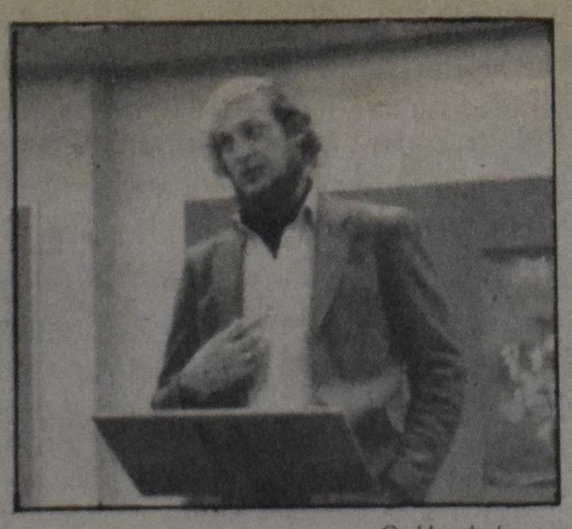
Mr. Vanderlaan, CLAC's Alberta Saskatchewan Director, had been a member of a temporary advisory committee on the construction industry.

That committee, consisting of 45 people from various sectors of the industry and government, in its final report to the Minister of Labour, recommended the establishment of CIACA, consisting of six representatives from management and six from labour.

The new 12-member Council will have significant powers including hiring its own chairman and support staff. CIACA's budget, however, will be subject to approval by the Minister of Labour.

The objectives of the New Council are as follows:

- Determine and address the real problems in the construction industry;
- Facilitate understanding, communication and trust among industry participants (including government);



Co Vanderlaan

- Facilitate the achievement of a healthy stable construction industry thereby attracting capital investment.

CIACA will, in future, make recommendations to both industry and government after reviewing existing and proposed legislation.

Mr. Vanderlaan expressed great satisfaction with this significant appointment. It will take up a substantial amount of his time. The Council is to meet two days a month and preparation time must be added to this.

CLAC has at times been called a "fledgling" trade union movement. It continues to be a thorn in the flesh of the AFL/CIO/CLC-affiliated unions, witness the legal battles CLAC still has to fight to keep a Christian voice alive on the Canadian Labour scene.

Anyone familiar with Mr. Vanderlaan knows he is no "fledgling" (his towering stature alone belies such an observation). His presence on the Council will be felt, especially because of his dedication and commitment to the cause of biblically-directed labour action in Canada.

Thinkbit

There is a time for everything: a time to be born and a time to die ... except in abortion clinics.

Adaptation by editor

Daily Protestant newspaper still publishing in Latin America

GUATEMALA CITY, GUATEMALA (EP) — Though no final word is in yet on the prospects for a Christian daily newspaper in Latin America, La Palabra (The Word) has now published for a full year in Guatemala City, Guatemala.

La Palabra is a 16-page tabloid carrying local, national, and international news and sports, along with church news, articles of religious interest, testimonies, and devotional material. The paper is aimed at evangelical readers and competes with five other daily papers in Guatemala.

Despite a potential evangelical market of several hundred thousand, circulation remains low. It reached 5,000 copies during the first few months of publication, but has risen by only another 1,000 since then, and remains far below the financial break-even point of 15-16,000 copies.

Another income penalty for La Palabra is its refusal to accept liquor and cigarette advertisements.

In this issue:

In memory of Rev. Henry Van Andel . . . . . pp. 10, 11
Reactions to Morgentaler verdict . . p. 12
Helping children deal with death . . p. 13

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Editorial

Out of concern for the ships and their cargo

A few issues ago, Dr. John Bolt wrote about polarization in the Christian Reformed Church. Since then, we have received many favourable responses, some oral, others in written form. His call for a more loving acceptance of each other without sacrificing the essentials of the Christian faith is a welcome sound in this time of distrust and organized confrontation.

The situation prompted the Editor to tell a little story.

A tale of two ships

Once upon a time there was a fleet of twelve ships headed for the same port. Among them was a ship called Truth and one called Love. All ships set out from a distant country at about the same time. Each was loaded with precious spices, exotic works of art and ample supplies of food and drink. All were manned by some hundred crew members.

The captain of the ship Truth at the onset of the journey addressed his officers as follows: "There is one thing that is of utmost importance to the success of our venture. We must always be certain of our direction. I will tolerate no deviation in course. The minute anyone of you moves the ship one degree off course, he or she will be given a lifejacket and thrown overboard".

The captain of the ship Love also called a conference in his quarters and said to his officers, "We have a long journey ahead of us, and it's important that we keep the morale of the crew high. Now, if anyone of you is found to be confrontational, he or she will be given a good talking to."

As the journey progressed, the two ships Truth and Love crossed each other's path on occasion. Each ship could be seen losing a member of the crew from time to time. The captain of Truth did not tolerate anyone who caused his ship to be off course, and the captain of Love had his own loving way of frustrating crew members who felt a strong need to stay on course.

Some of the abandoned crew members found their way to the other ship, where they were warmly received and hailed as new converts to the right way of sailing a ship. Not a few of them got lost at sea, however, and were never heard from again.

What made the voyage more difficult for both ships was the fact that they engaged in warfare along the way. Volleys of various kinds of shot could be heard as the ships' canons boomed over the waves. Some of them were direct hits, causing great damage to ship and cargo; others missed their mark by a nautical mile.

Both shall be last

Now it happened after three months of ploughing through rough seas with miserable conditions on board that both ships arrived at the port of destination on the same day. The owner of the fleet of twelve ships had been impatiently waiting for the arrival of Truth and Love. As soon as the ships were docked, he called the captains to his office for an immediate briefing. He turned to the captain of Truth and wanted to know how his journey had been.

"I have 50 men on board," reported the captain. "About 25 are from the original crew, 25 are former crew members of the ship Love and 75 were put overboard for mutiny and wrong interpretation of the compass."

"Why did you take three months to cross the ocean?" the owner wanted to know. "Several of my fleet arrived weeks ago."

"We had morale problems, Sir," was the reluctant answer. "There was a lot of bickering about who was right."

"And how did *you* fare?" the owner asked the captain of Love.

"Much the same as the captain of Truth, Sir," was the reply. "Only, our morale was great, but we wandered off course quite a few times. There seemed to be something wrong with the compass."

"Why did you not help each other like some of the other crews?" asked the owner sadly. "Why did you not learn from each other? You knew that you both were working for the same company. And what's this I hear about people getting lost and the ships and cargo being damaged? And how come you did not pick up any survivors from the many ships that were wrecked in the recent storms?"

Neither one of the captains knew what to say at this point. Each was dumbfounded at the final outcome of their journey.

The owner examined them one by one. Then in a stern voice he commanded them to surrender their uniforms and their command. "I may have a painting job for you two in the drydocks," he said. "But I am definitely going to look for other captains — captains who will understand that love *and* truth shall mark the way of all my ships."

Letters

Don't accuse the whole denomination

In the editorial of October 26th, you make the remark that, although you respect the Canadian Reformed Church for its stability, any attempt at bringing unity will fail as long as the members of that church keep training their microscopes on the cracks in the wall of the Christian Reformed Church.

You have probably hit the nail right on the head. One of the members of the Canadian Reformed Church refused to attend his daughter's wedding because she had the audacity to marry a young fellow who belonged to the Christian Reformed Church. This happened a few years ago. Let's hope the father feels sorry for his un-Christian behaviour. But, if such a person feels that far removed from the Christian Reformed Church, how can we expect unity?

In the same editorial you state that you love the Christian Reformed Church, but as long as this church is indifferent about unity with other Reformed churches, as you judge it to be, it too will not promote the Catholic Church.

Is it true that the Christian Reformed Church is indifferent? Maybe some members are, but you have to be careful to accuse the Christian Reformed Church. If one father refuses to attend his daughter's wedding, should we judge the whole Canadian Reformed Church and assume they all think alike?

In 1979 the Canadian Council of Christian Reformed Churches mandated its interchurch relations committee to establish fruitful contact with our brothers and sisters in the Canadian Reformed Church. This committee reported to the 1983 Council about their attempts and were waiting for a response to their letter.

You must be aware, Mr. Editor, of the fact that the Christian Reformed Church is trying to establish a closer contact with the Reformed Churches. It doesn't take much to find fault with the Christian Reformed Church, but it is not fair to accuse them of being indifferent.

Klaas Terpstra,
Hamilton, Ont.

Out of concern for Ethiopia

Thank you Mr. Editor for placing the advertisement: "Out of concern" (Nov. 2 issue) in the "For kids only" section of C.C. That's exactly where it belongs!!

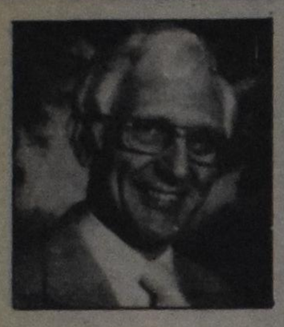
Many people in Ethiopia could have been fed had the "concerned men" sent their money over there, instead of spending it on a full-page advertisement like this. Much *time* is wasted on this subject also.

Please gentlemen, this is the year A.D. 1984.

Let's get with it!

Jean Hoogendoorn,
Agassiz, BC

SKYLIGHTS/WILLIAM R. RANG

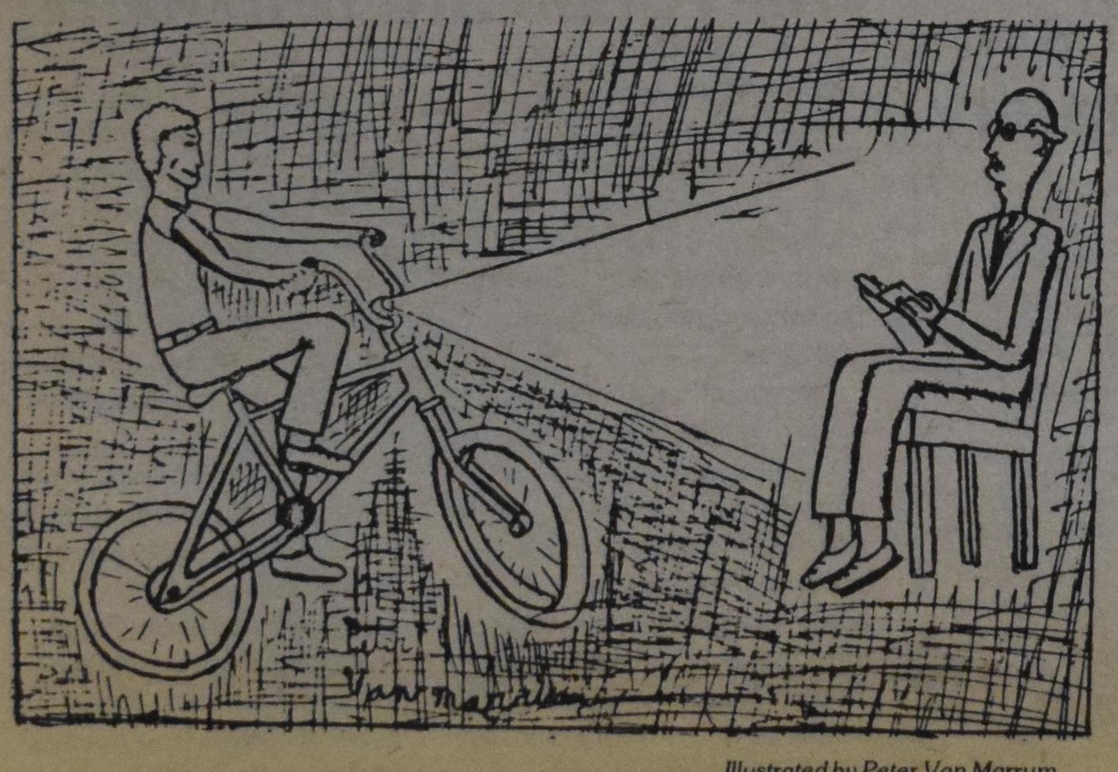


We need light

It is by the grace of God that we can push unhappy memories into the corners of our consciousness. Personally, I do not want to think too often of the infamous 'hunger winter' of 1944. Yes, we ate tulip bulbs and sugarbeets, and the only memory of milk that we had was that we remembered it to be a whitish liquid.

We would play memory games about foodstuffs we hadn't seen in a long time. One would say, "Apple!" and the rest of us would respond with a longing "Ah!"

Other than food, light and heat were next on the list of items we needed badly. Dad was an avid reader and the dark evenings without light were just too long for him. For that reason we put a bike into the living room, set it on blocks, and each of the bigger boys would peddle it for some time. That gave enough light for dad to read, for mom to mend some clothes that had already become unmendable, and for the younger ones to play a bit.



Illustrated by Peter Van Marrum
Grade 7, Dunnville Christian School

Yes, we needed light, too.

Man was not conditioned by the Lord to grope around in darkness. In the spiritual sense of the word, the beauty is that we receive light according to the strength of our desire for it. Only when we become dissatisfied with our condition, with the wrongs in our obediences to the Lord, do we begin to search for light. Then we discover the darkness that we live in, and it begins to frighten and upset us. In reality it is God's Spirit that forces us to self-examination.

The Scriptures urge us time and again to take time out for self-examination. Such a prayerful activity will cause the desire for light to grow within us.

Yes, we must examine our behaviours, our ways of dealing with our fellow men, our principles, our priorities, our allegiances, our obediences. We must scrutinize them all .... by the light of the Word, for that Word will give us vision.

Don't forget that the Spirit desires you and me to be "complete, equipped for every good work" (2 Tim. 3:17).

William Rang is the Principal of the Christian School in Dunnville, Ont.

Longer Letter

November ad seeks confrontation

Greetings. I was saddened to see the "Out of Concern" advertisement in the *Calvinist Contact* issue of November 2, 1984. An advertising dollar is an advertising dollar, I suppose, and I appreciate the fact that publishers don't always have complete control over ad contents. I was saddened by the message of the ad and the intent of it.

The ad suggest to me that some type of grassroots, mass effort should be initiated to overturn a majority decision of the 1984 C.R.C. Synod. Why the urgent need for a grassroots effort at this stage? Didn't local consistories deal properly with this issue prior to the decision at Synod? Isn't the local consistory ultimately responsible for the direction of this decision through appointed classical delegates to the Synod? I fail to understand the need for the present numbers game.

The ad also suggests to me that a lack of concern for the Christian Reformed Church was exhibited by those appointed delegates who were led to vote in favour of the issue of women in the office of deacon. Regardless of my personal opinion on the issue, it seems pretty presumptuous to suggest that the "concern" belongs only to those delegates who voted against the issue.

It seems to me that the attitude conveyed in the ad is one of confrontation. The "discussions" (point 1) and "requests" (point 2) all point to a foregone conclusion, i.e. agreement that the majority of delegates at the 1984 Synod erred. There really is no attempt at dialogue. The one-way effort is one of confrontation not consideration.

Perhaps we have reached the point, as the ad might support, that we are beyond discussion or reconciliation. Perhaps the C.R.C. is on the verge of the split some seem to advocate. We'll soon discover the Lord's will in this. May I assume that eventually the schism will continue so that in due course I can "belong" to a denomination or segment which condones women in office (or not), condones children at the Lord's Supper table (or not), condones capital punishment (or not), condones (some) abortions (or not), endorses Christian education (or not), supports Christian Missions (or not), and so forth?

No doubt someone will argue, perhaps from among the "protesters" in the ad, that most, if not all of the above are negotiable. If so I'm curious to find out which ones.

You can appreciate, no doubt, Mr. Editor, that the variation one can arrange in order to obtain an "acceptable" package of the above choices is considerable. You and I both know that many more "choices" can be added. When all is said and done, however, numbers aren't going to help me in my personal accountability.

It bothers me that a majority decision by a duly recognized body, such as Synod 1984, can be tossed about with such seeming ease. The very people (read pastors?) who so eloquently preach reconciliation, respect for authority and related institutions seem instrumental in leading the opposition to this Synodical decision.

What makes the minority right? What gives these leaders the right to agitate? If they were the minority last time the question was addressed what makes them believe they'll be the majority next time? If the minority cannot or chooses not to adhere to predetermined rules and structure i.e. the concept and mechanics of a Synod, on this decision, when will they? It seems to me that if reasonable men in reasonable format reach a majority decision that ought to end it.

If one cannot abide by the decision one has the option of starting afresh elsewhere. Perhaps, rather than wildly aiming guns in all directions in an attempt to force some semblance of unity, one ought simply to bite the bullet and reorganize with likeminded folk.

Hank Hultink,
Mount Hope, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Strong ad changed her mind

First I would like to inform you that I was kind of neutral about the question: "Should there be diaconesses in the Christian Reformed Church?" If there should be a qualified woman, fine; if not, O.K. too.

However, after reading the ad "Out of concern for the Christian Reformed Church" (Nov. 2 issue of C.C.) and the strong statements made by various gentlemen, I changed my mind.

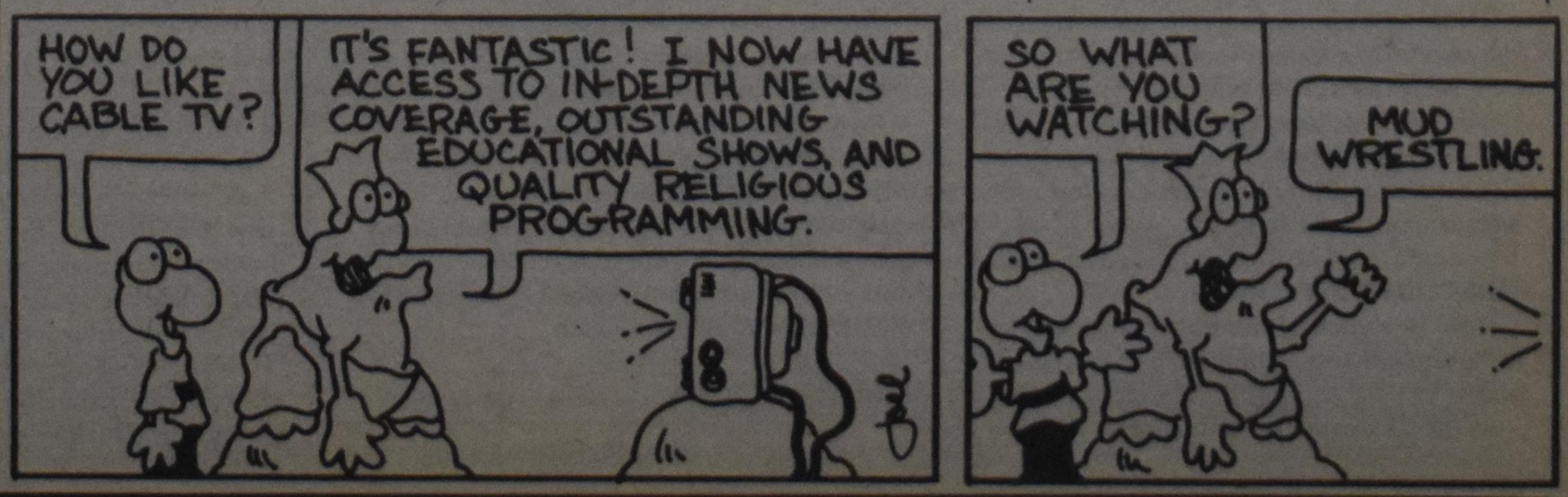
Nowhere do I read in the Bible that a woman should not be a diaconess. One is mentioned by name, "Phoebe," in Romans 16:1 (she might or might not have been ordained), and then In 1 Tim. 3:11, we are told what kind of women diaconesses should be, just as deacons are told in 1 Tim. 3:8-10, what kind of men they should be in order to become deacons.

I myself would have preferred to have seen an ad like this when Synod decided to allow dancing in the Chr. Ref. Church. That, in my opinion, is of far more concern than this matter.

After having talked with several women about this ad, I have come to the conclusion that it has done more harm than good. I think we should be able to discuss this calmly, and in a Spirit of love.

Susan Bruulsema,
Lowbanks, Ont.

Pontius' Puddle


HOW DO YOU LIKE CABLE TV?
IT'S FANTASTIC! I NOW HAVE ACCESS TO IN-DEPTH NEWS COVERAGE, OUTSTANDING EDUCATIONAL SHOWS, AND QUALITY RELIGIOUS PROGRAMMING.
SO WHAT ARE YOU WATCHING?
MUD WRESTLING.

Society

Unemployed youth get boost

... continued from page 1.

Ontario has a number of other youth assistance programs in place. Youth Venture Capital is a program that provides interest-free loans to youth wanting to start a business. Ontario Youth Corps provides employment subsidies for disadvantaged youth. OSAP gives loans and grants to students attending university.

Youth Start provides a combination of instruction in basic skills with training and counselling to young people who dropped out of high school. The program pays $100 a week for 42 weeks.

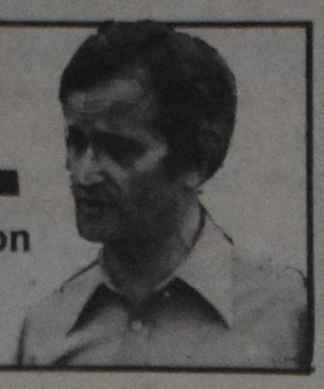
Young people who want to take advantage of the 11.5 million given under the Youth Works program become clients of a Youth Employment Counselling Centre found in several towns throughout Ontario. The centres assess the person for skills and interest and try to find a job for him or her. They then pay $4. an hour (minimum wage) for the duration of the program (maximum 26 weeks for full-time and 32 weeks for part-time).

It is the hope of the government that young people thus helped will be able to stay on with the employer or be able to find full-time employment somewhere else.

Peter Chernecki (17) of St. Catharines talks with counsellor Lorraine Gazzola about getting a job as chef.

Cross Examination

Bernard Zylstra



Dr. John Bolt's language is faulty

Dr. John Bolt, professor of theology at Redeemer College, has made a very significant contribution to our ecclesiastical well-being in his article "The Problem of Polarization in the Christian Reformed Church." The article was published in the October 19 issue of *Calvinist Contact* and the October 22 issue of *Christian Renewal*.

Language used

My problem with Bolt's analysis is the language he uses to describe the polarization. He speaks of "the growing tension in our community between what are usually referred to as the 'left' and 'right,' 'liberal' and 'conservative,' 'progressive' and 'reactionary' camps." He then continues by saying that these opposing camps are symbolized by such publications as *Calvinist Contact* and *Christian Renewal* and reflected in the growing hostility between supporters and opponents of various organizations such as the Institute for Christian Studies and Citizens for Public Justice.

Of humanist origin

This language is not church language. It is humanist language. Let me try to explain this. Humanism is the religion of human personality. Humanists *agree* on the preeminent significance of the value of human personality in the development of culture and society. Humanists *differ* on the way the self-development of human personality can best be achieved in culture and society. Humanists have developed a vocabulary or a language to describe these differences.

The Left-Right distinction generally refers to the extent which the government should play in human self-fulfilment. The Left has a lot of room for government, the Right considerably less. The liberal-reactionary distinction generally refers to the degree of freedom allowed the individual in his or her self-realization, especially with respect to ethical and cultural matters. Here "liberals" defend a substantial degree of freedom — as in abortion and homosexuality — while "reactionaries" are a bit more cautious.

The progressive-conservative distinction as a rule refers to the speed of social change required by development of our best human selves. Progressives are pretty much in favour of speedy social change and tend to press the accelerator. Conservatives are more tradition-bound and tend to jump on the brakes.

Describes synthesis

Is Dr. Bolt's language then entirely irrelevant to the tensions within the church? Sad to say — not!

Dr. Bolt's language of Left-Right to describe the tensions within the church is correct to the extent that various segments within the church have accepted the humanist positions as normative for themselves.

This synthesis of Christianity with humanist positions in the church is largely overlooked by Bolt. This has weakened his diagnosis. For to the extent that we describe ourselves as "rightist" or "leftist," "conservatives" or "progressives," to that extent we give greater authority to a particular stance within humanism than the Scriptures and the confessions of the church.

Deepens tensions

And that means that the very language Bolt uses to describe the differences will deepen the tensions and widen the polarization. Why? Because this very language, inherited from humanism, will stand in the way of letting the Bible shed its light upon the life of the church. Because this very language will stand in the way of letting our common confessions bring us together.

In almost the whole of our daily life we are bombarded with the humanist interpretation of things. By means of radio, newspaper, TV, *Time*, *Maclean's*. That humanist interpretation of things is wrong, with respect to matters in politics, culture, and society. The fundamental polarization in these areas is not between "right" and "left," but between belief and unbelief.

If we would now also use the humanist interpretation of things with respect to differences in the church, we miss the boat and intensify the differences.

Misses the mark

We are not "rightist" Christians. We are not "leftist" Christians. We are *Reformed* Christians. The official name of our denomination is "The Christian *Reformed* Church." Doesn't that mean anything anymore? Don't we know what it means to be *reformed?*

Isn't there a long tradition of thinking about the authority of Scripture in a *reformed* manner? Isn't there a long tradition of a reformed world-and-life-view (*levens-en wereldbeschouwing*) in the context of which we approach ethical, moral, and political questions? Isn't there a *reformed* way of dealing with un-biblical trends in life and thought and confession?

Dr. John Bolt has boldly entered the polarization debate. But his language of diagnosis misses the mark of the spiritual illness in our church. This is our spiritual illness: we call ourselves *reformed* but we don't know what that means. Hence our polarization.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

The Tories are rethinking

... continued from page 1.

to impose their ideas on Canada. They too will find it difficult to maintain the momentum of change when simply administering existing law takes a great deal of time and effort.

But something more is occurring here. First of all, there is a surprising degree of consensus on the Tories' policies among economists, policy experts, media commentators and members of the opposition Liberal Party. You may recall the Liberals desperately looking for ways to attack Wilson's Economic Statement. Turner was only able to make a weak comment about Mulroney being more forthcoming about his intentions, while a more honest caucus member admitted he wished the Liberals could have done what the Conservatives did.

Secondly, the silence from the left, both moderate and more extreme, is deafening. The NDP continues to play its honourable role of speaking out for the unemployed and those less able to bear the burden of change, but it offers few alternatives to the prevailing consensus.

There also appears to be a widespread belief that major economic change is upon us, whether we like it or not. There remain few idealistic dreams of designing our own destiny. The optimistic ideas of controlling our own economy (economic nationalism), limitless government spending based on limitless economic growth, solving poverty and discrimination without reference to individual responsibility, seem to have died a natural death. Instead we must make do with few options and limited resources.

Those dominant ideas, regardless of their validity, give the Conservatives an overwhelming mandate for implementing major changes. The debate in the next few years is more likely to be over *how* the Tories go about carrying out their policies, rather than *what* policy directions they should take.

A common theme in most political discussions these days is the need for co-operation and consensus. This is due in part to the confrontation that has characterized Canadian politics in the last few years. But it also results from an awareness of the magnitude of the changes facing Canadians.

One can only hope that the groups the government chooses to consult with in developing their initiatives will be representative enough that changes will not benefit the more powerful at the expense of those who have no influential spokesmen. This will put to the test Canadians' and their governments' collective responsibility, compassion, and sense of justice.

William van Geest is a political analyst and Editor of the bulletin Political Alerts. He resides in Rexdale, Ont.

Life is not ageless

On the front page of the November 16 issue, C.C. carried a picture with caption about the marriage of two Holland Home residents, Meine Oldejans (86) and Annie Hodge (83). We are sad to report that Annie Hodge-Oldejans passed away only ten days after the wedding took place.

"Love is ageless" the caption read. People are not ageless, however. The Lord in His ageless wisdom decided to take Annie home. May He now comfort Mr. Oldejans after this sudden loss.

BW

Next week is our Christmas issue!

Society

Famine in Ethiopia: an opportunity to demonstrate compassion

John H. Martens

In the last week of October the news media and especially the T.V. confronted us with the horrible famine in Ethiopia in a most dramatic manner.

We suddenly became aware that, despite the so-called "green revolution," which enabled nations like India and others to become nearly self-sufficient in food production, there are still large sectors of the earth's surface where lack of rain makes famine a too often recurring reality.

The sight of men, women and children dying before our eyes, their fingers pathetically twitching in agony, as if desperately clutching to the last miserable shreds of an existence of suffering rends the heart.

The sight of a little child, perhaps three or four years old, sitting in a corner like a frightened, uncomprehending little animal in its last moments of earthly sufferings, putting its hands over its eyes and head in an ultimate gesture of despair to block out the surrounding scenes and sounds of horror, pierces the soul and makes one want to explode in an aimless rage.

These scenes must open our eyes to the plight of so many of our fellow human beings.

In Europe and especially in England and North America an aid campaign of unprecedented dimensions is picking up momentum. It is suddenly realized that we can do better than let children and grownups waste away and die in a far corner of the world. It is tragic that this realization, coming from the grassroots, from the masses of ordinary, hard-working people of the Western world, was not evident earlier in the councils of the mighty and in the circles of the powerful of this earth, who direct the fortunes of mankind.

Everybody actually sensed that something was wrong in Africa and that the spectre of hunger was constantly hovering over the Black Continent. Nobody can be fooled into believing that the famine in Ethiopia occurred suddenly from one day to the next.

The fact that Ethiopia is ruled by a leftist clique, probably made the West initially reluctant to offer large scale aid. Perhaps the regime would fall amidst the chaos of hunger and guerilla warfare, so it was hoped. Sharing that hope, however, does not absolve us from helping those who are starving.

The hollow eyes and utter helplessness of our fellow creatures in Ethiopia plead for help now. The imploring eyes and wasted bodies of little children, whom Jesus Himself invited to come to Him, the wailing of their mothers we cannot resist except at our own peril.

Never mind hiding behind the astronomical, obscene amounts of money spent on armament by the world powers — funds which could have wiped out world hunger long ago — or behind the avarice of greedy corporations or of powerful labour unions.

A grassroots movement has to do the job now; the ordinary people of the world must wake up and be their brothers' keeper now.

Cynical considerations and complaints about all those highly paid government officials, teachers or industrial workers may not provide us with an alibi at this juncture of the road. We must choose the route to the Ethiopian camps of despair bearing the lovely gift of heart-felt and compassionate aid.

We are only human in-so-far as we identify with the most miserable of mankind. With Mother Theresa we are convinced that we see Christ in the faces of the suffering and poor.

John Wesley's famous words: "There but for the Grace of God goes John Wesley," when he met a doomed man on his way to the gallows remain true also in this situation. We do not really believe, do we, that we were born "by an accident of geography" in this plentiful and fruitful land of ours?

Let's not be found wanting, for history shows a remarkable pattern of retribution when we violate the most basic rules underlying our conscience or religious convictions.

We can fool ourselves for a long time thinking that every man is an island unto himself but not permanently.

Remember Oxfam, C.R.W.R.C. or the organization of your choice, working to represent you among your brothers and sisters of Ethiopia. Do not say it cannot be done, for the billions every year spent on drugs, booze and pornographic material in North America alone surpass the cost of help in Africa many times. And the money spent on cat and dog food every year would go a long way towards wiping out world hunger. The choice is up to us.

John Martens lives in Listowel, Ont. Although retired, he continues to write historical and current articles.

Canadian Scene organizes essay contest

C.C. staff

Canadian Scene, the volunteer news service which provides articles about Canada to publications and broadcast stations, has announced an essay contest for the ethnic population of Canada.

The subject range that can be treated is broad — a story about an aspect in Canadian life and how that affects immigrants or aboriginal people in Canada.

Canadian residents born in other countries — with the exception of Great Britain and France — may participate in this contest, as well as members of Canada's aboriginal people.

Persons who earn their living, partially or fully, by writing, or who teach French or English will not be considered.

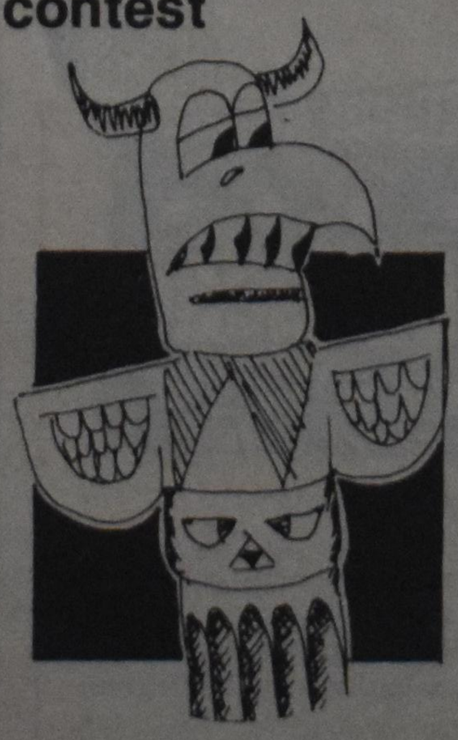
Essays may not be longer than 1000 words, need to be written in English or French and must be in typed format.

The first prize is $500, the second prize $250 and a maximum of eight honorary mentions will each be worth $100. The jury has been empowered to award another prize of $250 to the best essay written by someone whose mother tongue is not English or French, but who did not win a prize in the other categories.

All sent-in essays become the property of Canadian Scene and may eventually be published by Canadian Scene.

Participants may send their essays to: The Editor, Canadian Scene, Suite 305, 2 College Street, Toronto, M5G 1K3.

For further information, write to the Editor of Canadian Scene at the above mentioned address.



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Church

Church News

Christian Reformed Church

Accepted

— to Burdett, Alta., Rev. Barry Beukema

— to Rimbey, Alta., Cand. Henry de Vries.

Classis Meetings

— Classis Chatham will meet in regular session on January 29, 1985 at 9:30 a.m. in the Dresden CRC. All materials for the agenda should reach the stated clerk, Dirk Miedema, by December 18, 1984.

— Classis Hamilton will meet in regular session on January 23, 1985 in the Trinity CRC, St. Catharines. All materials for the agenda should reach the stated clerk, J.W. Jongsma, by December 18, 1984.

— Classis Toronto will meet in regular session on January 24, 1985, in the Rehoboth CRC, Etobicoke. All materials for the agenda should reach the stated clerk, Henry Lunshof, by December 10, 1984.

Canadian Reformed Church

Accepted

— to Smithville, Ont. (Ward North), Cand. C. Bosch of Burlington, Ont.

Declined

— to Lincoln, Ont., Rev. R. Aasman of Guelph, Ont.

Classis Alberta North approves three candidates

Paul De Groot

Examination of new candidates for the ministry was the top item when Classis Alberta North of the Christian Reformed Church met October 2 and 3. The candidates who were examined and approved, with the churches to which they will be going, were Pieter Hendriks (Grande Prairie - La Glace), Stan Schalk (Red Deer) and Henry De Vries (First Lacombe).

Classis also agreed to recommend the harbour ministry in Vancouver, BC to its churches as a cause worthy of their support.

New King James Bible sales hit three million in two years

NASHVILLE, TN (EP) After being on the market for two years the New King James Version of the Bible has sold more than three million copies, making it second in sales to the original King James version.

The New King James Version was developed by Thomas Nelson Inc., the nation's largest Bible publisher, after seven years of study by 130 scholars, two nation-wide surveys and $4.5 million in research and development. The study of Bible users indicated that most people preferred the familiar KJV, but that 62 percent of the population also didn't find the Bible relevant.

As a result the New King James Version has replaced archaic words such as 'taketh' with 'take' and 'lest' with 'since' to make it more understandable.

Toll-free number for missing children

WASHINGTON, DC (EP) — A nation-wide toll-free number has been established to handle reports of missing children. The federally-funded service will accept calls for information and assistance and turn over information received to local law enforcement agencies. The service will also broadcast pictures of missing children on national television. The toll-free number is (800) 843-5678.

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Rime or Reason

If Abel's blood could cry
to God in heaven from the ground
I wish we all would try
to think of the present sound.

Sy Nodd

Ohno's Christian hockey team
became distinct all right
when it realized it's dream
to never lose a fight.

Klaas Sis

Pastoral Pondering

A kiss on the mouth

Remkes Kooistra

I will tell you a story of long ago: The event happened shortly after the Second World War. I had just bought a new bicycle — my very first one — and I felt as rich as Elvis Presley with his ten white Cadillacs. So I made my pastoral rounds with intense pleasure on my new velocipede.

The narrow path

One day I wanted to visit the home of a newborn baby. The family lived at the outskirts of my congregational territory. I met the father, a young, energetic farmer, downtown. So we bicycled together. He knew a shortcut and asked me whether I was afraid of a narrow path. I told him that it would be contrary to my profession to object to the narrow road. "You go ahead and I will follow you", I said. Later on I regretted my youthful exuberance, for the path we travelled was not much wider than the tires of my bicycle, and rather hollow. Yet, somehow I managed, perspiration dripping from my face.

I liked this young, hard-working farmer, and his wife too. This was their third baby, but she kept the house spotless. She cleaned and baked and sewed all day long. She was healthy and strong, as faithful in church as in her household, and she adored her husband. But the farm was his business.

As soon as we had arrived and stood safely beside the barn, I asked him, "Mr. Jongsma," (in those days you did not use first names) "How is farming these days?"

Proud mother

"Well," he said, "I think I am going to make it. The Lord has blessed us richly. We had a good crop and not much trouble with the cows." (I knew there were only four or five, but still, it was a nice beginning). "As a matter of fact," he continued, "our sow has just gotten a litter of piglets. Come with me and have a look."

So I did. Soon we were looking down into the pigsty where a proud mother was feeding her dozen young ones. The sight was beautiful. The sow made distinct grunts, some of contentment, some of encouragement, some of impatience and some, I thought, of justified pride. And those piglets were all in a hurry to drink and grow, hurrying to become adult pigs in the shortest time.

I congratulated Mr. Jongsma on the increase of his stock. He certainly was pleased. He even became quite talkative and philosophical about it. It's a miracle how piglets are born, he said. They are not as helpless as little children. The whole process of birth seems to be so much easier than with human beings, he thought. They just seem to walk out of the mother, one after the other. "Isn't it beautiful?" he asked. I agreed wholeheartedly, though I did not know too much about birth in the world of pigs.

Eventually, we decided to see Mrs. Jongsma and their new child. The baby had been born at home. (The child's grandmother was over to help for a few days). Mrs. Jongsma was feeling fine and the baby girl seemed to be healthy.

"Would Dominee like a cup of tea?" Dominee said he would.

"Would Dominee like to see the baby?" Dominee said he would.

Prouder mother

Then came the fatal moment. I looked at Mr. Jongsma and said, referring to the child, "Doesn't she seem to be much more helpless than your little piglets?"

Mrs. Jongsma bolted straight up in bed, her dark brown eyes shooting fire. "Jan," said she, "does this mean that you first went to the barn with Dominee?" Jan nodded affirmatively.

"Jan, I will ..." What Mrs. Jongsma was going to do, I never discovered, for *her Jan*, of whom she had always been so proud, had left his chair. He walked over to the bed and kissed her on the mouth firmly. Thus he re-established his authority.

I returned taking the other road — the broad one. I regretted my mistake.

Yet, it seemed that a kiss on the mouth was not a bad way to terminate an argument in marriage.

Dr. Remkes Kooistra is campus pastor emeritus at Waterloo University, Waterloo, Ont.

Even the United Church finds uniting easier said than done

The purpose of the United Church of Canada is to be a uniting church. More ink has been used, therefore, on ecumenism than on any other subject. One of the seven presidents of the World Council of Churches is the Rev. Mrs. Lois Wilson, former moderator of the U.C.

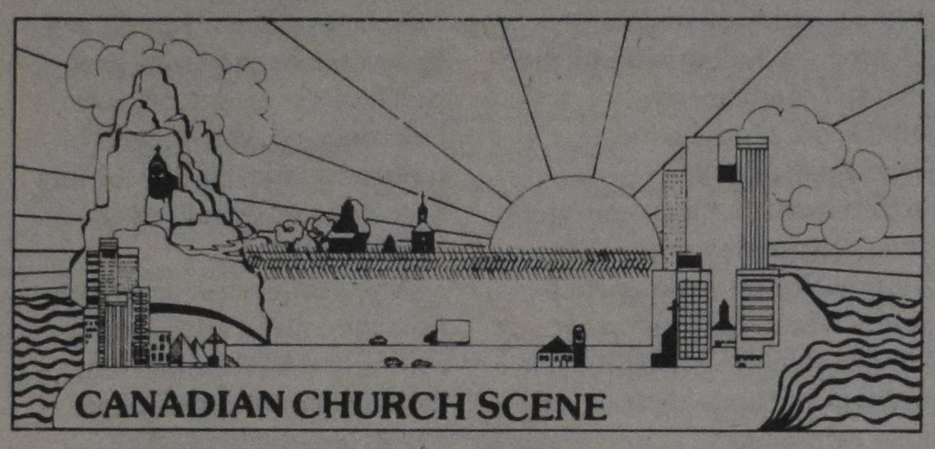
In 1968 the then moderator Bruce McLeod worshipped with the Roman Catholics as part of the Week of Prayer for Christian Unity. Objectors were considered behind the times and not obedient to the Holy Spirit.

McLeod said, "There are still those on each side, Protestant and Catholic, who are backing into the twenty-first century, their eyes fixed on divergent paths of long ago. But the day will not be theirs, God is not where they are looking. He is out in front, dragging us in spite of ourselves, and before we have fully made up our minds, into the unity of His love."

Forty years of negotiations

For years the Anglican church was a main partner in merger talks. As early as 1885 the Church of England (Anglican) invited the Methodists and Presbyterian churches to confer on church union.

The present union negotiations began in 1943 at the invitation of the Anglicans.



Since 1966 the Anglicans and United Churches worked together on Principles of Union. At the 1966 General Council of the UC these principles were adopted by an overwhelming vote.

In 1969 representatives of the UC and the Anglican church published "A Declaration of Faith." The authors said it was not intended "for use as a test of belief." It was drawn up as "a provincial statement subject to revision in the light of comments and continuing discussion." On the issue of authority and creeds it was said, "the church recognizes authority in the Scriptures and in tradition, and they are closely related. The Scriptures are the primary witness to Jesus Christ, the living Word." The Bible was called "the story of a people's response to the revelation of God, who calls them to be His servants."

Some years later the Anglican House of Bishops released a "Statement of Counsel" in which it said, "We find ourselves agreed that the Plan of Union in its present form is unacceptable; most of us doubt that there is serious hope for a successful outcome of a further revision process."

UC agreed, Anglicans didn't

Since 1978 a joint Anglican-United Task Force worked on a plan for formal, mutual recognition of those Anglican and UC ministers now serving both denominations. The UC agreed but the Anglicans didn't.

The proposal arose through the recognition of an established practice. In over 50 situations, in urban and rural congregations, and in chaplaincies, ministers of one or the other denomination served both church communities. Though the report stated that it was "not a plan of union," it was viewed by implication as a move "towards the mutual recognition of the ordained minister of the two churches."

Some UC leaders felt that the Anglican decision had led them further apart. Others sensed a "decided trend away from ecumenical work." Though UC leaders acknowledged "a feeling of hopelessness lately about achieving Christian unity," they still remain hopeful that some day the two denominations will be linked together.

Johan D. Tangelder

Johan Tangelder is pastor of the Christian Reformed Church in Strathroy, Ont.

The power of stories

Allan C. Groen

One day, not so long ago, Mr. Coyote was walking along the beach. In the water he saw some berries which looked so good, they made his mouth water. "I'm going to get those berries," he said.

So Mr. Coyote jumped into the water. But the berries were deeper down then he thought. Therefore, he had to dive very deep, as deep as he could go. But still he could not reach those delicious berries. Finally, he had to come up for air. He lay down on the beach to catch his breath. As he was lying on his stomach, he thought, "how can I get those wonderful berries? I know what I will do. I will tie a rock to my tail, and then I will take a deep breath. Surely then I will be able to get those berries."

Soon Mr. Coyote did as he had planned. He found a nice piece of rope, and with it he tied a big rock to his tail. Then he filled his lungs as full as possible, and plunged into the water.

But still he could not reach those berries. He reached with all his strength, but they were out of reach. Finally he said, "I had better untie this rock from my tail real soon, or I will be a goner." At the last possible second he did free himself. Desperate for air, shaking like a leaf, he plopped onto the beach, rolled over on to his back to rest ... and there, hanging right above his nose, were the berries he wanted so desperately.

It is very common in native communities to answer the questions of children with stories.

This is a story which comes from the Native community. I tell it because I have become newly aware of the tremendous power in stories, and because story-telling is an important way of teaching others about life. How should we behave? What does life mean? It is very common in Native communities to answer the questions of children with stories.

If you think about the story above, it is really quite open-ended. We can enjoy it as a story. In retelling it we are free to embellish it as much as we want to make it as enjoyable as possible. And yet it does have a point. To find what you are looking for, you must seek until you find. This may mean that you will at times look in the wrong places. It is sometimes useful to discover, "this is not the place." It narrows our available choices. Perhaps we can also by this story be encouraged to ask previous seekers.

Stories can be good or bad. Just this week, my wife read a book of children's stories which she decided to throw in the garbage, because the stories are dreadfully moralistic. They are calculated to induce guilt in children. They put conversion in a legalistic context. These stories were told to ensnare, and thus make victims.

But stories told well can be a marvellous teaching device. They share the discoveries of the narrator, but always in such a way as to leave the hearers to respond out of their own insights. Stories can build bridges between people, because they make the narrator vulnerable. The story demonstrates how foolish I have been, and therefore makes it easier for the hearer to acknowledge being foolish. Or they share the storyteller's discovery of guilt and forgiveness, and thus enable the hearer also to say more easily, "I also have done wrong." Again, the story may be about my experiences with sorrow and consolation, and so it provides strength to those who are going through distress now.

Stories can also provide an easier means of making discoveries about life than moralizing. When we do wrong, it can be very hard to be told so by another person. It hurts, and we will want to resist by defending ourselves. But a story can set us to thinking, so that in due time we see our sinful way. It is now an insight of our own.

There are times when it is useful for us to be encouraged to remember our own stories. It will help us to understand who we are. What are my strengths, and where do my hurts come from? About a year ago, I went for a walk through the village where I was born. I had not been there for more than 30 years. I remembered that we used to play hide-and-seek. But the other boys were bigger than I, and used to make fun of me because I could not find them. I remembered how hurt I used to feel when they made me look and feel stupid. Remembering this helps me to know why it sometimes takes me a while to be open to people. It also makes me aware again of how cruel children can be to each other. Next time I see kids being cruel, maybe I will tell this bit of my own story.

Theologians have been reminding us, especially the last decade or so, that narrative, or story, is fundamental to Christianity. The Bible, too, does not teach first of all all doctrines, although it does that, or wisdom, although it does that too. But it is a narrative, telling us the story of the mighty acts of God. The Bible stories reveal God to us. Prof. Vander Goot of Calvin College, in his book *Interpreting the Bible* says, "the Bible itself is overall best described as a narrative." Canadian author Ralph Milton has written a helpful book, *The Gift of Story*. He says,

When you can tell me your story, and I can bring to it my own feelings, my own past, my own peculiar way of seeing things, then your story can speak to where I live. I may change it around a bit in the process. If you can accept my doing that, then your story becomes a precious gift to me, and I make it truly my own. Sharing a story is an act of trust.

Recently, I listened to a Native story teller who was able to tell story after story, and kept us listening without our minds wandering. I have never thought of myself as a story teller. It seems like I don't know any good ones. Perhaps I should try to learn.

Allan Groen is pastor of the Kildonan Christian Reformed Church in Winnipeg, Man.

School

Chalkmarks

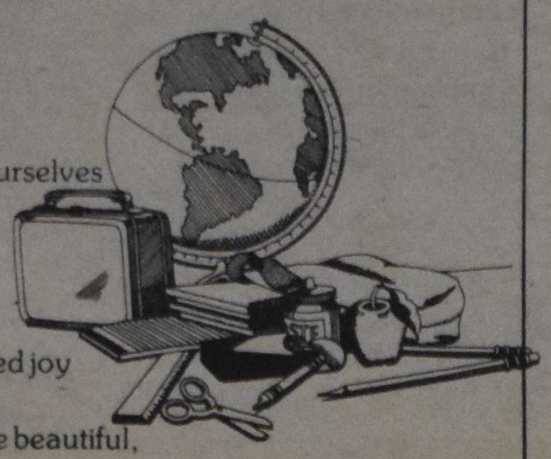
In praise of learning

For reading; that peculiar marks on a page are so able to inform us,
to entertain us,
and move us to laughter and tears,
we thank you, Father.

For handwriting, grammar and spelling;
which as tools enable us to capture our thoughts
and communicate them clearly to others,
we thank you, Father.

For mathematics;
with its dependable patterns and principles
which reassure us that the world is not so inconstant as we might fear,
we thank you, Father.

For science;
which challenges us to explore our universe
and reveals the world to be all the more wonderful
the more we understand it,
we thank you, Father.



For social studies;
which teaches us to know ourselves
and to know each other,
we thank you, Father.

For art;
with its absorbing, unexcelled joy
of making,
seeing, and appreciating the beautiful,
we thank you, Father.

For music;
with its mystical power to reach us
and unite us
as nothing else can,
we thank you, Father.

For physical education;
which teaches us to understand our bodies,
and gain satisfaction inherent in strength and skill,
we thank you, Father.

Father,
for all truth,
and for hearts and minds to know the truth,
we thank you.

From Chalkdust, Prayer Meditations for Teachers by Elspeth Campbell Murphy.

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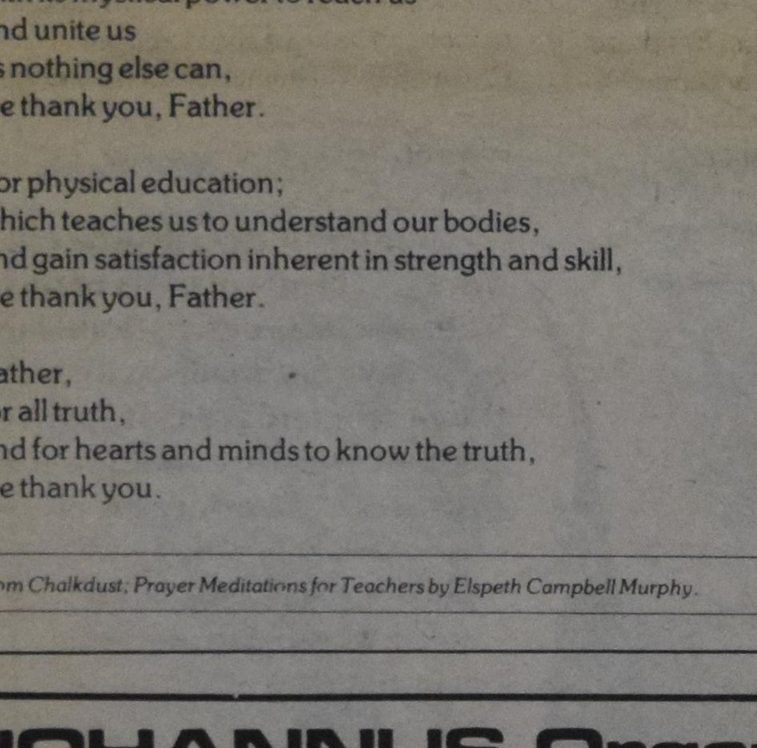

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King's College meets with government

Paul De Groot

A three-day marathon of meetings with Alberta government officials has given The King's College some hope that it will eventually receive funding from the government.

Acting president Dr. Keith Ward said the meetings in October, including two with the minister of advanced education, produced an agreement from the government to at least consider providing funds for the college. Till now, the government has rejected funds for the current year, and said it would probably not provide funds for the following year.

That puts the college in a difficult position in relation to other Christian colleges in its area, Ward said. Like The King's, three other colleges — two Lutheran and one Seventh-day Adventist — are affiliated with the University of Alberta. Unlike The King's, they all receive provincial grants which permit them to charge substantially lower tuition fees. The King's tuition, at over $2,500, is about twice that of a Lutheran college located a short distance away.

A recent study done by the provincial government recommended that all the colleges receive similar grants from the provincial government. The government is not considering that report, but even if the recommendation is approved the college faces difficult times over the next few months, Ward said.

Its original budget for the year has been shaved from $1.36 million to $1.2 million, two staff positions have been cut, salaries have been reduced, the library budget has been halved, and purchases of essentials have been delayed, Ward said. That reduced budget may not be met if receipts and donations are insufficient.

A new request for donations from the college's supporting community has been set out, but at the moment the college could run a deficit of about $100,000, Ward said.

Even if the college eventually receives provincial funds, they will not arrive before the current academic year is over, Ward said. The earliest date would be April 1, when the provincial budget is made public. If the government phases in its assistance plan, the college might not receive as much as other colleges, Ward said.

"Even if we got $200,000 or $300,000 from the government, it would not solve all our problems."

First priorities would be to reduce tuition fees so that enrollment could be increased, restore staff positions cut by earlier economies and pay existing bills, he said. Only then could other priorities, such as expanded course offerings and the accumulated deficit, be dealt with.

The King's College Foundation — U.S.

Paul De Groot

Greenbacks are now acceptable tender for a King's College donation.

The Edmonton college has established an American foundation, known as The King's College Foundation — U.S., board chairman Rev. Nicholas Knoppers has announced.

The foundation was set up in response to requests from supporters of the college in the U.S., acting president Dr. Keith Ward said. While people can donate to the college through their churches, a foundation is better for those who want to make business and corporate donations.

Donations to the new foundation can be sent to its treasurer, Bastian Knoppers, Cardpro Services, 129 W. 61 Street, Westmont, Illinois, 60559.

Education in the marketplace

Much is being said these days about how schools are serving society. There is even a strong movement underway in our province to shape schools that will "more effectively" serve the interests of the marketplace of the future. As an educational system which states its concern for the contemporary application of biblical direction to each age anew, we should recognize this challenge as our task.

On the other hand, the spirit of the age seems so strongly bent upon a false sense of urgency and even catastrophe if we do not all submit to a computer-like, calculated society. It seems our provincial leaders are speaking very strongly of direction for schools. And we can assume that the directives or curriculum requirements will follow. As a matter of fact, some of them are being raised right now. Some of the changes are both needed and welcome.

Our first response is that a sudden, short-sighted shift usually doesn't work very well. Secondly, we have to ask if a small high school such as ours has a role to fill. Or has time passed us by?

If ever Canada and the world needed citizens who ask questions about life and its quality, it is now. We often accept a description of life-by-numbers too easily, whether it be 13% unemployment, 5% inflation, gross national products, etc. But our task is to raise up a new generation that asks such questions as: What am I when I am treated as a number? Who are those "others" I see only as numbers? As an image bearer of God what am I if not a number? In a technical age, what holds the millions of numbered parts together?

As schools for image bearers such as ours, a central theme in our answering these questions is our "liberal arts" program, defined as one which requires students to take a balanced program of English, social, math, science, five arts, etc. It presses us into the lives and the relationships among people and in creation. It discloses and touches life as a whole. It challenges lives that are reduced to technique and number.

Seeing education this way can you reaffirm the need for the basic program offered at E.C.H.S.? Do you recognize that this is the place our students should be because we seek to tie all life together in the created whole as the Lord intended it to be?

We should feel it essential for all of our students to reflect on views that shape life: life is whole because it is touched by music, geology, literature, psychology, nutrition, numbers, authority, social contact, physical, well-being, friendship, courtship and marriage, government, justice, community, self, history. All are gifts which, if dismissed, leave us with an impoverished experience of how the Lord instructed us to live. Courses which integrate this perspective are for all students no matter which vocations they enter. It is essential for the professor, truck driver, sales clerk, dentist, husband, housewife, and data processor. Too often it is said that E.C.H.S. doesn't have a program for many students. This is false, although there are some honest limits for a few students. Nevertheless too many parents are not opting for the above perspective for a variety of reasons including the need to get a "jump" on a career start.

from Edmonton Christian Highschool Newsletter

Books

The Christian's task in the modern world

Until Justice and Peace Embrace, Nicholas Wolterstorff, Eerdmans, Grand Rapids, Michigan, 1983 x.; 197 pp., cloth. Hendrik Hart, Senior member in Philosophy, Institute for Christian Studies, Toronto.

Well known author and speaker Nicholas Wolterstorff from Calvin College has produced a book which is becoming the center of controversy. The book presents the author's Abraham Kuyper Lectures, the first in that series, presented to the Free University on the occasion of its centennial. Notables such as James Skillen and Richard Neuhaus have reviews in circulation which characterize the book as mediocre or even bad. The dustjacket has other notables such as Lewis B. Smedes and Sander Griffioen commenting on the book in superlatives. In the accompanying review Hendrik Hart, a fellow philosopher, comments favourably and tries to show that we have an important contribution here to our developing social Christian thinking.

The material for this book was first presented in the form of the newly instituted Kuyper Lectures at the Free University. Wolterstorff inaugurated the series. The author, the publisher and the university are to be congratulated. What we have here is an outstanding piece of reflection, broad in scope, penetrating in insight, accessible in style, thorough in scholarship, crucial in choice of issues, original in its reformed-Christian perceptions, and provocative in its confrontations.

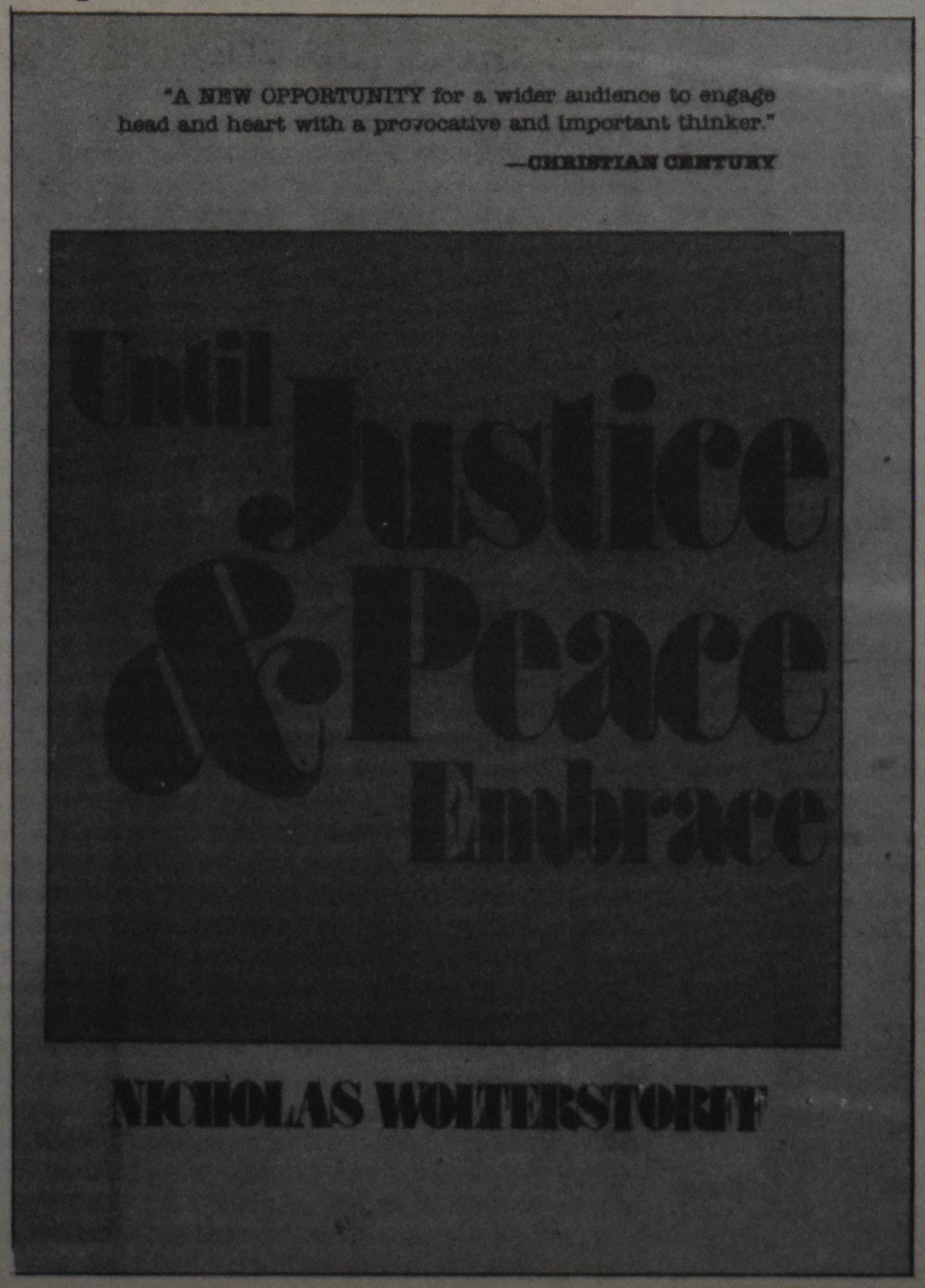
If reformed Christians are looking for a comprehensive framework to help translate their present worldview into socially pertinent action, this book will go far to meet that need. It is itself neither an action program nor a worldview, but effectively forms a connection between these. By being visibly embedded in a clearly articulated worldview this book helpfully opens up a multiplicity of avenues for effective action. As such it is a piece of social thinking that has situated itself well. The more so since its authority is linked to an obvious investment in responsible scholarship, its accessibility guaranteed by a simple, concrete, and very readable style, and its trustworthiness recommended by an obvious commitment to biblical faith.

I think it would be a mistake to approach a book of this kind with the question whether or not its analysis is accurate, its facts correct, or its conclusions valid. A work in which penetration and scope are combined to the extent that Wolterstorff does in this book always presents choices among viewpoints, approaches, and facts. What emerges is the author's contribution to our common quest for a way to get through complex and complicated life problems. What we ask instead, it seems to me, is: how helpful is this contribution? How does it aid us in our discussions? Does the author show a spiritual maturity, a command of his material, and a practical sense of the issues such that we would do well to consult his text? And if we get more or less satisfactory answers to these sort of questions, we may approach the text as a major input into our reflections and discussions, accepting it as a stimulous to the formation of our attitudes and opinions, trusting it as a partner in our discussions. I have found for myself that Wolterstorff's book is thus worthwhile in the points of view it presents and helpful in the perspectives it offers. I will accordingly introduce each chapter with a simple statement of one of its main theses and with a brief suggestion for discussion.

The first chapter on "World Formative Christianity" presents Calvinism as a faith which sees the task of the believer in relation to the need for reformation in the social structure of our culture. Our societies are always fallen societies and their social orders are sinful orders. It belongs to the task of the Christian to work toward reforming such orders. A discussion of this chapter might consider that its content may fit the Calvinism of Calvin and Kuyper better than that of Barth and Ellul. The latter make much more of the fact that our fallen social orders are irredeemable in principle in the present dispensation. But their faith is not pietistic or world fleeing. Though I am sympathetic to Wolterstorff's point of view, I also believe that discussions of this issue with socially aware Calvinists who don't share the optimism of world reformers will benefit both sides.

The second chapter analyzes "The Modern World-System" as the fallen social order we know as our modern world. Characteristically our whole modern world is united as an integrated capitalist economic system, in spite of many remaining unintegrated systems. Wolterstorff relates many of our modern social ills to this situation and argues that we hang on to this obviously sinful system because of the freedom it provides for people who benefit from it. This chapter offers a wealth of detail about structural features of our world system. I think it could easily have been spread over two chapters to provide more space for showing the interrelationships in all this complexity. A fascinating question to be raised about it all is whether a *world* order could ever be an *economic* order? Will this not always seriously distort the character of any world? Can a world be primarily ordered by only one feature of any world's multi-faceted reality?

The third chapter presents a dialogue between two versions of world formative Christian faith, namely the catholic form of liberation theology in Latin American and the two neo-Calvinist social thought associated with the Amsterdam school of philosophy. I will not be tempted to discuss different possible accents in interpreting the merits or demerits of neo-Calvinism. I prefer to note that Wolterstorff performs important services in this chapter. He shows how liberation theology and neo-Calvinism can complement each other. He also clarifies how valuable and biblical liberation theology really is, in spite of his having important disagreements with some of its claims. Perhaps the most important discussion to be engaged in concerning this chapter would ask whether Scripture might not deliver us from what appears to me to be an unneccesary clash between reformed thinking and liberation theology on freedom and creation. I share Wolterstorff's uneasiness on this point with Gutierrez, but I also sense that Scripture has more support for this theologian's claims than reformed tradition may afford.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—CHRISTIAN CENTURY
Until Justice & Peace Embrace
NICHOLAS WOLTERSTORFF

Chapter four passionately pleads with Christians to address world poverty as the most blatant form of injustice our world knows. It will be hard — though experience tells me not impossible — to read this chapter and still think that our economy is not necessarily condemned in God's sight. Wolterstorff makes it very clear that Christians softpedalling their co-responsibility for the injustice of world poverty engage in a callous form of disobedience. This may well be the most important chapter of the book. In discussing it I believe it would be helpful to focus on how we could transfer Christianity's erstwhile disdain for sexual immorality to disdain for any and all forms of disowning responsibility for the plight of the poor.

Chapter five confronts another of the great evils of our fallen social order: nationalism; especially nationalism in which the power and security of the modern state are manipulated to protect the interests of privileged people at the expense of less fortunate people within the same borders: Jews abusing Palestinians, Latins oppressing Indians, Afrikaners holding down Blacks, etc. Nationalism, too, promotes injustice. The most significant discussion for Calvinists in regard to this chapter lies, I think, in reassessing our traditional loyalty to the state within whose borders we live. In Holland that took the form of the triad God, The Netherlands, and the house of Orange. In South Africa that is today known as Christian nationalism. In the U.S.A. it takes the form of an irrational devotion to the government among reformed Christians who in most areas of life would recognize right wing causes as oppressive.

Chapter six obviously inspired by Wolterstorff's devotion to aesthetic concerns in the last decades. Appropriately he brings to the fore the ugliness of the modern city as yet another manifestation of the many evils brought about by our fallen social order. Perhaps not as widely discussed as the injustice of poverty or nationalism, disregard for our need to take delight in the world around us is nevertheless a significant form of

Continued on page 20 ...

Henry Van Andel — a man who loved to preach (1907 - 1984)

Harry Cook

On the evening of Monday, November 12, Rev. Henry Van Andel died from a heart attack. With his death, the Christian Reformed Church, particularly in Western Canada, lost an important leader. It is fitting for us to pause so that we can give thanks to God for what He accomplished through the work of a dedicated pastor.

After serving three congregations in The Netherlands, Henry Van Andel came to Canada as the first minister of the Christian Reformed Church of New Westminster, BC, in 1954. In 1965 he accepted a call to the Maranatha CRC of Bowmanville, Ontario. While there, he suffered a heart attack, and he came back to live in New Westminster, all in the same year, 1965.

As he regained a measure of strength, he was able to preach again from Sunday to Sunday throughout his retirement. Members of the New Westminster congregation admired his desire to preach and appreciated his decision to rejoin his former congregation.

Yes, Van Andel loved to preach. By carefully parcelling his strength, he as able to perform this task until the time of his death. Throughout, his voice remained strong, his bearing on the pulpit dignified, and his message positive. The series of articles on the back page of *Calvinist Contact* testifies to his love for the gospel of Matthew, a favourite source for his sermon texts.

In several recent articles in *Calvinist Contact*, the redemptive-historical method of preaching was mentioned. In this approach, the message of the Scriptures, also in the Old Testament, is seen as the story of God's redemption of His people. Thus, each biblical figure played a role in the drama of redemption. Van Andel consciously saw himself standing in this preaching tradition.

Surely goodness and love will follow me all the days of my life.

A leader in other ways

H. Van Andel proved to be a leader in other days as well. He was explicit in his support of several Christian organizations. For example, he continued to support and pray for the Christian Labour Association of Canada during a low point of the organization in the early 1960s. His work for Christian Schools International, the Fraser Valley Christian High School, John Knox Christian School, and the (then) Association for Advancement of Christian Studies was equally forceful and fruitful.

Rev. Van Andel served his denomination in Canada in several ways. His wisdom and even temper were probably the reason for requests for him to serve as church visitor, or as a member of classical committees struck to deal with difficult issues.

One topic that did earn him criticism was his insistence, in the early sixties, for a distinct and separate voice for the Canadian branch of the Christian Reformed Church. The Canadian identity called for has become a reality, and is hardly a source of controversy any longer. At a conference of the CRC in Canada, on November 5-6, 1979, in Calgary, Van Andel presented the keynote address on the state of the denomination. His analysis, and the issues raised, are timely still.

The work of Mrs. Van Andel

Throughout the years Mrs. Van Andel carefully watched her husband's schedule as it became necessary for him to limit his work. Her efforts in the support of Rev. Van Andel, as well as in her own activities have been widely appreciated. We pray that God will sustain her and the other members of the family in their loss.

As I write this, I took, like many others, have a deep sense of personal loss. I will particularly miss Rev. Van Andel's openness to people and to new ways of dealing with issues.

The funeral for Rev. Henry Van Andel was held on Friday morning, November 16. Many members of his immediate family were present. The church was filled as many paid their respects. Rev. P. Brouwer, pastor of the New Westminster CRC led the service. Rev. B. Nederlof, a friend and long-time colleague of Rev. Van Andel, delivered the message. His text was Psalm 23 vs. 6.

Surely goodness and love will
follow me all the days of my
life
and I will dwell in the house of
the Lord forever.

Henry Van An

Harry Cook teaches biology at The King's College in Edmonton. He grew up in New Westminster, BC

Van Andel column will continue

Bert Witvoet

Rev. Van Andel, who passed away on November 12, is known to *Calvinist Contact* readers through periodic articles (his last C.C. article was a comprehensive account in Dutch of the Secession in 1834) but especially through his back-page column "Building on the Rock." In this column Van Andel reflected on the Sermon on the Mount as found in Matthew 5,6 and 7.

The first meditation appeared on September 2, 1983. It focused on the words: "He went up on the mountain ... and taught them." The words, although referring to Jesus, reflect Van Andel's own ambition in life. He loved to climb the pulpit and preach.

In his own succinct style, Van Andel was able to capture the heart of the gospel message. Every sentence counted. His meditations started with a clear statement and usually moved to a punchy conclusion.

From his correspondence with the Editor we glean the following notes:

July 22, 1983 – Yes, if I am still healthy so that I can continue working as it is still now, I will gladly write meditations for the back page of C.C. It is my intention to go through the Sermon on the Mount ... Warm greetings from B.C. where there was a lot of rain in June and the beginning of July, but where it is now beautiful sunny weather.

August 2, 1983 – Enclosed you will find 10 short meditations for *Calvinist Contact* ... If you think that these meditations are worthwhile and answer the purpose you had in mind, give me the opportunity to continue ... A few years ago I gave an adult course on the Sermon on the Mount during a whole winter season, and I gathered a lot of material on it ... The Lord willing, I shall see to it that you have always a supply.

August 23, 1983 – My wife thinks that the heading "Rocktalk" (suggested by the Editor) is not my style. It reminds me a little of Rock and Roll. I suggest to use as title "Building on the Rock." Could that be agreeable to you? It is a reference to the same text, but more old-fashioned. Do not forget, I am a little bit that way. I hope that the Lord will give me the opportunity to finish the whole Sermon on the Mount. You are right, it will take quite a time.

August 31, 1983 – Always when I write in C.C. I have asked to mail the numbers to me by first class mail. The regular mail is so slow here that C.C. sometimes arrives three weeks after the date of publication. This is annoying when there are reactions on something one has written. I do not expect reactions on these meditations. They are of a different nature than writing on an ardent problem. Yet, if I may have C.C. by first class mail during the period in which these meditations appear I will be very grateful ... The Lord willing, I will mail you more on the Sermon on the Mount during the month of October. Don't worry that you have not a supply.

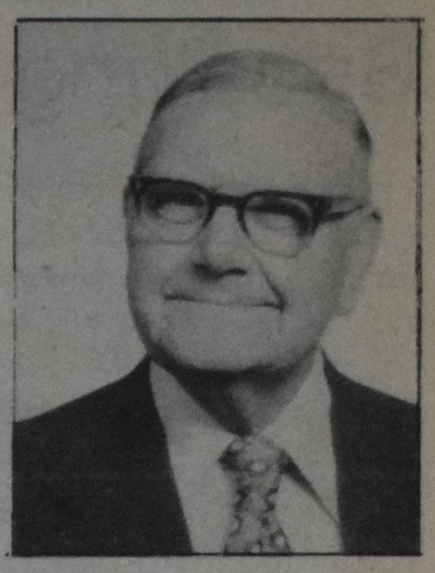
July 10, 1984 – Enclosed you will find another 14 meditations on the Sermon on the Mount. With these meditations I have now finished the second chapter of this Sermon (Matthew 6). Still one more chapter (Matthew 7) will follow. I hope to complete the whole thing in the course of this summer. You may count on a total of about 100 meditations.

October 3, 1984 – Enclosed you will find another series of 12 meditations ... It is the last but one batch you get, because still about ten more and we will be through the Sermon. I know that I am far ahead but it will give me a feeling of satisfaction when the work is done.

To date some 57 meditations have appeared in successive issues of C.C. Another 40 or so remain to be published posthumously. It appears that Van Andel was three or four meditations away from completing the Sermon. His last three were lying on his desk in rough form.

We thank the Lord for this faithful servant who loved nothing better than to preach the Word of God as the message of salvation. *Calvinist Contact* will continue to publish the remaining meditations, in the hope that the work of Rev. Van Andel will continue to bear fruit long after he has gone.

In thankful memory of Henry Van Andel



A faithful minister and genuine friend

Gerald Vandezande

The Lord deeply blessed many people through the long life of Henry Van Andel.

His life of Christian service was an eloquent testimony to the grace of the Gospel. It was a constant reminder to seek first and only Christ's coming kingdom and righteousness. He constantly sought to express God's law of love and liberation in every area of life, regardless of what opponents might think, say or do and however formidable the obstacles might be.

He faithfully encouraged others to do likewise. Henry Van Andel did so in the deep conviction that with God all things are possible if they are done in prayerful dependence on the life-giving power of the Holy Spirit and in humble obedience to the Gospel.

Powerful messages

It was a genuine privilege to listen to his unique sermons. I shall long remember his humble way of listening to the Scriptures and his powerful way of proclaiming the Good News in Jesus Christ.

One sermon on Galatians 5 comes to mind, especially the manner in which he contrasted *the fruit of the Spirit* (Gal. 5:22) with *the works of the flesh* (Gal. 5:19-21). He gave concrete examples of Spirit-led activity. He emphasized that Christ has set us free and that freedom should be demonstrated in loving service of our neighbours — at home and at work, in education and in politics — always living by the Spirit and always keeping in step with the Spirit. Another message that I shall never forget was based on Proverbs 29:18: "Where there is no vision (no revelation), the people perish (cast off restraint, run wild); but blessed are those who keep the law."

As usual, he did not hesitate to remind us of the grim consequence of trying to walk without God and of acting publicly without listening prayerfully to the Word of God. He prophetically pointed out that then we are without Light and Direction and that we will stumble in darkness and confusion, ending up in death and destruction.

As always, he stressed God's gift of forgiveness and redemption, of joy and peace, of justice and mercy. He urged us to acknowledge and express God's gifts thankfully and to articulate and share them concretely through a communal way of life that is firmly anchored in Jesus, who gently reminds Thomas and all of us and many others who want to know the way: "I am the way and the truth and the life" (John 14:6).

True friend, faithful supporter

I experienced Henry Van Andel not only as an insightful preacher and a visionary leader but also as a true friend and faithful supporter. He was always ready for a good laugh, a stimulating conversation, and a glass or two of delicious B.C. wine (he would tell you it's the best).

Henry Van Andel cared deeply and shared intimately. He felt free to speak his Christian mind and invited others to do likewise. We enjoyed quite a few open-hearted conversations during which we grappled with the urgent need for the churches to become more *dynamic* communities of biblical faith and for the Christians to become more *living* channels of Christian service. At times we disagreed, and, if necessary, we did so vigorously, all the while enjoying each other's company (and his B.C. wine) and rejoicing in the fact that we wholeheartedly agreed on the basics of the Scriptures and that we didn't want to major in minors.

Henry Van Andel played a major role in the history and future of the Christian Labour Association of Canada. During the critical debate on our controversial decision to retain the confessional reference to the Scriptures and the Christian social principles in the CLAC's constitution (contrary to the wishes of the Ontario and B.C. Labour Boards who refused to recognize and certify CLAC), Henry Van Andel and only a handful of ministerial colleagues publicly stood with us. His prophetic stance greatly encouraged us to carry on the successful fight for justice in the Supreme Court of Ontario. His Open Letter in *Calvinist Contact* was a much needed and deeply appreciated act of faith.

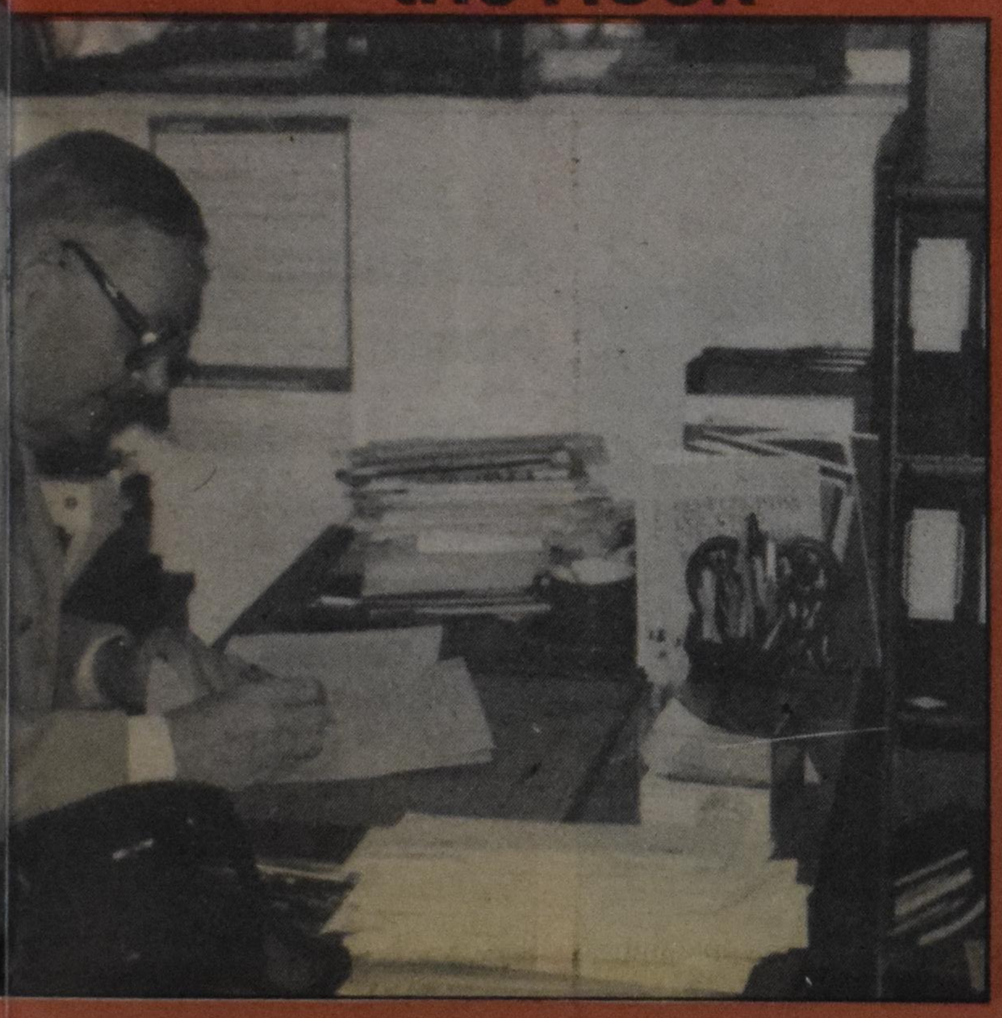
He also shared his wisdom willingly when the Board and staff of Citizens for Public Justice asked him to evaluate our *Guidelines for Christian Political Service*. He carefully assessed the entire document and painstakingly prepared a detailed review. He did not agree with everything, so he helped to put the statement in better shape. As always, he acted *positively*, provided *constructive* criticism, and contributed in a *generous* spirit, emphasizing that no one knows the whole truth and that all of us have much to learn and little to teach.

In deep gratitude to God, who so graciously provided the reformed community with an exceptional preacher, visionary leader, insightful teacher, and trusted friend, I dare say that we learned more from Henry Van Andel than he from us, and I really hope that all of us will continue to work with the biblical wisdom God so generously enabled him to share with us.

May our Comforter in life and death continue to sustain Mrs. Van Andel, who in her own, unique way serves the Lord so joyfully and gracefully. And may she, their children, and grandchildren, and all of us together, continue to hope in the Lord who renews our strength so we "will run and not grow weary, ... will walk and not be faint." (Isaiah 40:31).

Gerald Vandezande has been active in the Christian Labour Association for many years and is now Publicity Director of Citizens for Public Justice. He lives in Agincourt, Ont.

del: Building on the Rock



At the funeral

C.C. staff

Rev. Van Andel had requested that his friend of 29 years Rev. Bas Nederlof preach the sermon at his funeral service and that the text of the sermon should be Psalm 23:6 — "Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever."

Nederlof talked about the two parts of the text — the journey and the homecoming.

The journey is characterized by the fact that the believer is followed by the good shepherd, he remarked. So often the Bible tells us to follow the Shepherd. Here the Shepherd follows us. Rev. Van Andel too was led throughout his life by goodness and love.

The homecoming is what the believer looks forward to, said Nederlof. Van Andel gave a clear testimony to the fact that he was sure of going home to his Lord, to dwell in the house of the Lord forever."

Rev. Pete Brouwer led the service and reflected on the life of Van Andel as a preacher in Holland and in Canada. He also took note of his lively interest in matters of Christian education and other kingdom work.

Would like Van Andel's meditations in book form

I have been following the weekly meditations of Rev. Henry Van Andel entitled "Building on the Rock" and was wondering if *Calvinist Contact* had considered the possibility of publishing a compilation of the whole series to the time of his death.

I know for myself that I would greatly value a booklet containing all his brief, but timely, biblical thoughts on Matthew. In fact, I believe I am a representative of many, especially here in the Fraser Valley, British Columbia region, who would greatly appreciate such a compilation to be available for purchasing.

Jolinka Dresselhuis, Vancouver, BC

We are sure that the matter of publication in book form will be seriously considered once the series has run its course in Calvinist Contact.
Editor

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Readers Respond

Speaking up against abortion in demand

In last week's issue of C.C. we editorialized on the injustice of the Morgentaler verdict and particularly on the jury selection. As expected, many Canadians are upset about the way the verdict went. In Toronto hundreds of students publicly protested the outcome, showing that even younger people are not necessarily in favour of pro-choice trends.

On this page we print some material that was sent to *Calvinist Contact* in response to the Ontario decision that acquitted Dr. Morgentaler.

BW

Recent jury verdict makes all losers

So Dr. Morgentaler has claimed "a victory for all(?) women" in his recent acquittal on charges of performing illegal abortions. If these women (and the men who support this insane attack on the moral fibre of our society) are the *victors*, then who are the *losers*?

In my humble opinion the losers are first of all the unborn human beings who, like the senile old folks in nursing homes, are unable to speak up for themselves. I don't want to sound like an alarmist, but will Mr. Manning (Dr. Morgentaler's lawyer) in the near future skillfully manipulate a jury selection and raise the doctrine of "defence of necessity" in defending someone charged with euthenasia?

The losers are the courts of Ontario and a legal system which can no longer, it seems, uphold the law. Justice (often depicted by the female figure holding the balance scales in her outstretched arm) has had its blindfold of loyal obedience to the law removed, and must now learn to deal with emotional appeals and the strongly voiced opinions of pressure groups.

The losers are the electorate and the legislative bodies in our country who now find that whatever political consensus they have established on issues can be destroyed by a glib defence lawyer and a biased or impressionable jury. If this is not a form of tyranny then it is certainly the camel's nose of anarchy in the tent of democracy.

The losers of all of us, including Dr. Morgentaler, who take for granted the privilege of living in a comparatively responsible, free and open society. Our incessant clamouring for our own rights and self interests at the expense of others (including the unborn) is nothing less than an irresponsible attack on the very freedoms we should treasure.

Ed Grootenboer,
Chatham, Ont.

Write for life immediately, says Hamilton president

Like me you will be feeling stunned and heart-sick about the results of the Morgentaler trial. But the fight is not over.

Write the Hon. Roy McMurtry, Attorney General of Ontario, Queen's Park, Toronto, Ontario M7A 2R9. *Tell him that you oppose free-standing abortion clinics. Ask him to appeal the Morgentaler decision.*

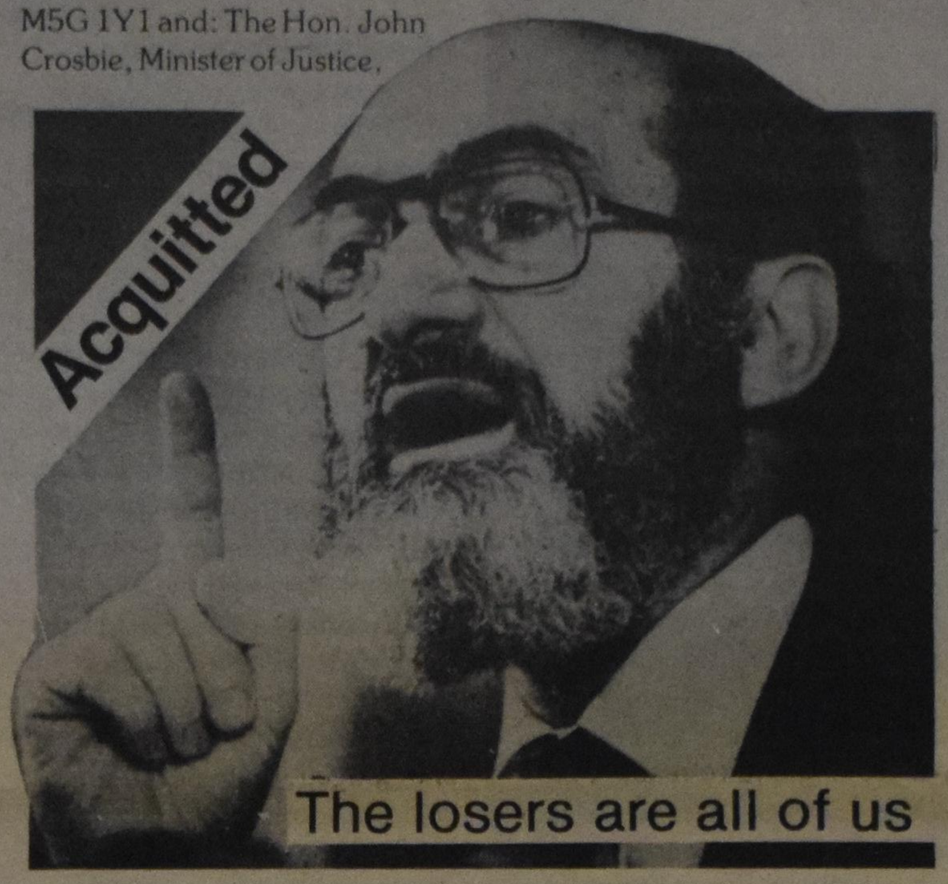
Send copies to: Mr. A.D. Cooper, Crown Attorney, The Court House, 361 University Ave., Room 101, Toronto, ON M5G 1Y1 and: The Hon. John Crosbie, Minister of Justice, House of Commons, Ottawa, Ont.

In just over four hours the jury at the Morgentaler trial decided complicated issues — the charge of conspiracy, the defense of necessity — that would have taken the Supreme Court of Canada weeks. Surely this decision was made on the basis of emotion. In an appeal, judges will decide on the basis of law.

The tide in the United States is rolling toward life. There were significant pro-life victories in the American congress last year.

The tide in Canada is moving toward death. Mr. Morgentaler was acquitted in Quebec. He has been acquitted in Ontario. If there is no appeal of the Morgentaler decision, abortion clinics will open across the province. *Write immediately.* The decision will be made soon.

Janet Ajzenstat,
President,
Hamilton Right to Life



Canadian hospitals to blame

The acquittal of Drs. Morgentaler, Scott and Smoling was not their personal victory.

It was an accomplishment of the Canadian hospitals and doctors concerned, who have made abortion available on request. They have made the law look ridiculous and now have succeeded in destroying it. They have made a charade of the abortion committees.

Instead of three doctors' signatures giving some justification to abortion in extra-ordinary circumstances, they have now shattered the credibility and public trust in the medical profession.

Carmelo Scime M.D.,
President,
Canadian Physicians for Life

None can be sure of fair trial by peers

The jury acquittal of Dr. Henry Morgentaler is a monstrous miscarriage of justice.

Through the clever use of two professional jury consultants from the United States, Dr. Morgentaler's lawyer was able to select a jury predisposed to the defense's case. Thus was procured the therapeutic abortion of the justice system of the land.

It is understandable that persons as desperate and unregarding of the law as Dr. Morgentaler and his co-conspirators would go to these lengths to continue their assault upon the unborn.

But for public opinion leaders in the secular media to so let their bias (on the issue of abortion) cloud their journalistic reflections that they aid and abet the crime, is unconscionable.

If this verdict is not overturned, none of us can be sure that we will ever receive a fair trial by a jury of our peers, for the fundamental rule of law will have been destroyed.

Henk de Zoete
Chatham, Ont.

Letter to The Right Honourable Brian Mulroney, Prime Minister of Canada

Dear Mr. Mulroney:

I had the pleasure of meeting you this summer when you made a campaign "whistle stop" in Chatham. I congratulate you on your impressive election victory and sincerely hope that you and your colleagues will use the mandate given you by the people of Canada to put this country back on its feet economically, socially and morally.

It is with respect to the latter that I want to share with you my profound disturbance with the recent acquittal of Dr. Henry Morgentaler. In this respect, I agree with the reported comments of Mr. Claude Thomson, President of the Canadian Bar Association, with regards to the undermining of the judicial system that this decision represents.

Dr. Morgentaler's acquittal also has the effect of making null and void the already weak law on abortion and thus opens wide the floodgates of what His Holiness, Pope John Paul II has called "the unspeakable crime of abortion."

No group of twelve people should be able to disregard Dr. Morgentaler's professed guilt and the presiding judge's charge and so, arbitrarily, change the law of the land in favour of one side of the issue, that of the pro-abortionists.

I would urge you to use whatever influence you can bring to bear to see that this decision is appealed and the present law is enforced.

Further, I would urge that, whatever the outcome of the appeal process, the government undertake to amend the current abortion law so that abortions are done for truly therapeutic reasons, i.e. the physical health of the mother is genuinely endangered by the continuation of a pregnancy. This would make the law reflect the original intent of the 1969 amendment, and will have the salutary effect of stopping abortions for convenience, as a means of birth control or on trumped up psychological reasons.

In tandem with amending the law, I would also urge and support government action to make sure that those who find themselves in distress due to a pregnancy, have available to them the necessary resources for dealing with the pregnancy and the nurturing of the new child.

I realize that the issue is one on which there is no unanimity. But neither is there unanimity on what direction government economic policy should take. And yet the government has shown, through the Throne Speech and the Economic Statement, that it is prepared to set out on a new economic road.

I applaud your courage for taking this new direction, in spite of opposition.

I would urge you to take the same courageous action on issues such as abortion since allowing the current situation to continue unchanged will have the same debilitating effect on the nation that misguided and wrong economic policy has had.

I thank you for taking the time to read this letter and hope that my concerns and suggestions will find a favourable response. I wish you God's blessing in your heavy responsibility to provide leadership and just government to the nation.

Henk de Zoete
Chatham, Ont.

Family

Helping children with death and bereavement

Children's Mourning Reactions (three)

Irene Oudyk-Suk

The death of a parent in childhood is an event of great emotional significance. Never again will the world be as secure a place as it was before. Whereas adults distribute love and find security among several relationships — spouse, children, parents, friends, career, hobbies — children entrust almost all their feelings and needs to their parents. When death disrupts this intense relationship, children are deprived of one of the richest childhood opportunities to love and be loved.

Grief reactions

Children react to death in many ways. Some children complain of physical symptoms such as poor appetite, inability to sleep well, stomach aches. Denial of one form or another is frequent. Children play and act as if nothing has happened. Or they deny they had any feelings for the deceased. "I love you more than I loved Mommy." Perhaps they deny the deceased had any character defects. "Don't say that about Daddy! It's not true."

Feelings of rejection and abandonment are common in grieving children. They feel deserted by the deceased and in some cases by the surviving parent too. The final days before death and funeral arrangements may require the other parent's absence from home for long periods of time. The remaining parent can be so absorbed in his or her own grief that he or she ignores the children. Sometimes these feelings take on hostile overtones. "Why did Daddy die just before our vacation?" "Are you going to leave just like Mommy?"

Many children experience guilt when a parent dies. They recall how naughty they were the last time they visited their mother in the hospital. Perhaps if they had been quieter ... In the normal course of childhood, children frequently wish their parents dead. When a parent does die, children vividly remember these hostile feelings and conclude they caused the death.

Adults remember the deceased through thinking and talking about the dead person. Children are more at home in the world of action than in the world of words and thoughts. They might play out their memories by endlessly repeating the activities they engaged in with the deceased person, perhaps playing with the dead person's possessions or reading and re-reading the last book their now dead father read to them. They may imitate the mannerisms of the deceased.

Funerals and pathological mourning

A necessary part of mourning is the dissolution of the emotional ties the survivor has with the deceased. Part of this involves relinquishing the loved one to the past. Rituals associated with death (hospital visits, funerals, wakes, visits to the cemetery) are symbolic enactments of this process. What better way for children, who so much more easily relate to concrete events than to abstract concepts, to begin the process of dissolution by attending the funeral? Professionals agree that children over the age of six or seven should be encouraged to attend funerals with the support of a nurturing adult who prepares the child for what to expect.

Mourning is a time related process. One good cry cannot be expected to be the end of grief. But as the months pass, children should move through the grief process. Sadness may still be very intense at times, but those times ought to diminish in frequency.

The line between normal and pathological mourning is a thin one. It depends not so much on the symptom as on the intensity of it. *Continued* denial, *prolonged* apathy, *extended* guilt, *unceasing* hostility are signs that the death is not being resolved.

In many respects mourning is a process that happens naturally. If allowed to take its own course within a warm and supportive atmosphere, grief will be resolved in an emotionally healthy and healing way. On the other hand, adults who try to circumvent children's grief by refusing to recognize the enormity of trauma involved or by encouraging them to be "brave" run the risk of sowing seeds for later emotional difficulty.

Next week: Responding to Children's Grief

Irene Oudyk-Suk holds a Master's degree in Christian Studies and is the parent of one child. Her areas of interest and expertise are family, women's issues, education and psychology.

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FROM COAST TO COAST

ALBERTA
Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC. 8:30a.m. 94.3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30a.m. 590
Vancouver-CJVB. . 9:30p.m. 1470
Vernon-CJIB. 9:30p.m. 940

MANITOBA
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

ONTARIO
Ajax-CHOO. . . . . 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . 11:30p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. . . . . 9:30 p.m. 1460
Hamil'on-CHAM. . . . 7:30 a.m. 1280
Kapusk sing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
Sat). . . . . 6:00 p.m. 1350
St. Catharines-CKTB9:00a.m. 97.7
Sarnia-CHOK. 6:45a.m. 1070
Stratford-CJCS. . . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340
Slt. St. Marie-CFYN10:00a.m. 1050

NOVA SCOTIA
Digby-CKDY. . . . . 5:00 p.m. 1420
Kentville-CKEN. . . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC7:30 a.m. 1320
Sydney-CJCB. . . . . 8:00 a.m. 1270
Windsor-CFAB. . . . . 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall. . . . . 9:30 a.m. 1170
CFCL-Timmins. . . . . 9:30 a.m. 620

QUEBEC
CHRS-Montreal. . . . . 8:00 a.m. 1090
CKLM-Montreal. . . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. . . 7:45 a.m. 550

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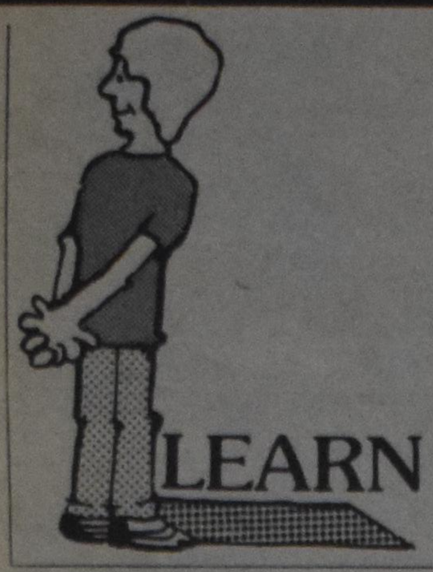


Hey Kids,

You don't need to be a professional astronomer to enjoy so ne stargazing. Go out some clear night with your mom and dad, or a friend or two and enjoy the night lights.

Be sure to go to the library ahead of time. Choose a book that has a map of the stars in it. The map will show you where and when to look for certain stars and constellations.

Here is a list of useful things you could take along as you look at the sky.

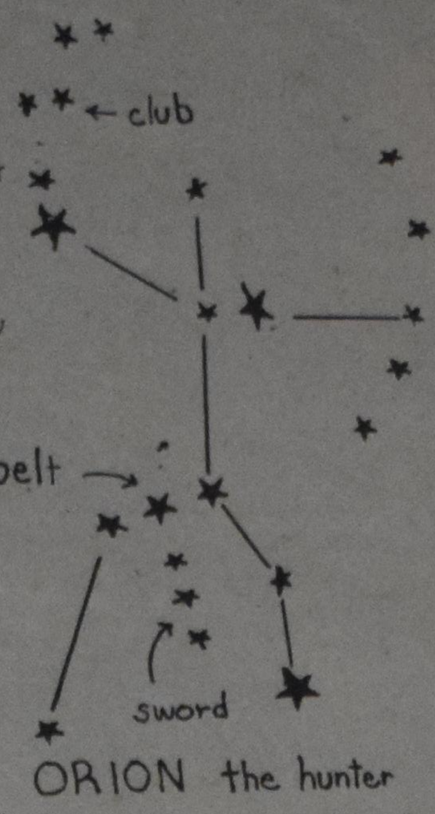
1. A comfortable chair. A deck chair will let you lie back and gaze comfortably at the stars.
2. A book with a map of the starry sky.
3. A flashlight to help you look at your map. Be sure to tape some red tissue paper or cloth over your light to dim the beam.
4. A thermos with a warm drink to fight off the night chill.
5. A notepad and pencil to jot down any interesting thoughts you have or to draw constellations.
6. Warm clothes, including gloves.
7. A pair of binoculars. You can see thousands of stars with your naked eye, but with binoculars you're in for a real treat.

A sky full of stars

For anyone who loves stargazing the winter sky is a real treat. It contains some of the brightest and most beautiful star pictures. Go outside on any clear, moonless night and look up. Stars are all around you. You can't stare up at a starry sky and not be impressed by its vastness.

At first all the stars may seem to look alike to you. But after a while you will begin to see the differences. Some are brighter and larger than others. On a clear night you'll discover that stars can be white, red, blue or yellow. This shows that all stars are not the same temperature. You will also notice that stars move across the sky. In the early evening stars are in one part of the sky and later the same stars will have moved to another part. This is because they rise and set just like our sun.

If you gaze at the stars long enough you'll see that many stars are found in groups. By using your imagination, these groups look like pictures.



The star pictures we see in the night sky are called CONSTELLATIONS. Constellations are groups of stars. With a little imagination these groups of stars reminded the early star watchers of things like a hunter, a bear, birds, a rabbit and other things. Through the years each star picture or constellation was given a name.

One of the grandest constellations is the Great Hunter, Orion. The best months to look for him are December, January and February. He is made up of seven very bright stars and many dimmer ones. By using your imagination a little, you will see a hunter with a club in one hand and a shield in the other. A sword hangs from his wide belt.

Another constellation that is very familiar is the Big Dipper. Its stars make up the shape of a pan with a long handle, like the ones used to dip water from a bucket before homes had running water.

Even if you don't know the constellations or can't find them very easily, keep on trying. Look for the bright stars; you may soon see a star picture!

It just doesn't add up

Can you name three different numbers that give the same answer whether you add them or multiply them together?

Solution: 1, 2, and 3)

Escape at bedtime

The lights in the parlour and kitchen shone out
Through the blinds and the windows and bars;
And high overhead and all moving about,
There were thousands of millions of stars.

There ne'er were such thousands of leaves on a tree,
Nor of people in church or the park,
As the crowds of the stars that looked down upon me,
And that glittered and winked in the dark.

The Dog, and the Plough, and the Hunter, and all,
And the Star of the Sailor, and Mars,
These shone in the sky, and the pail by the wall
Would be half full of water and stars.

They saw me at last, and they chased me with cries
And they soon had me packed into bed;
But the glory kept shining and bright in my eyes,
And the stars going round in my head.

Robert Louis Stevenson

Twinkle, Twinkle
little star.
How I wonder
What you are.

Next week is our Christmas issue!

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Births

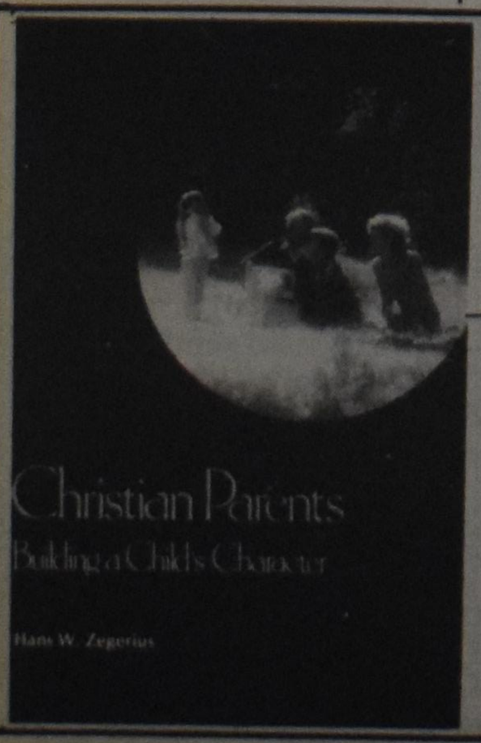
ARENDS: With joy and thanksgiving to the Lord our Maker, Jake and Janie (nee Kielstra) wish to announce the safe arrival of another precious healthy son, JAMES NICHOLAS PETER, on November 15, 1984, weighing 9 lbs. 1 oz. Little Jamie is a brother for Joey. He is the 3rd grandchild for Ray and Sien Kielstra, St. Thomas and 16th for Jake and Alice Arends, Strathroy.
621 Elm St., St. Thomas, Ont.

MORSE: We, Peter and Marguerite (nee Parlevliet) thank God for entrusting in our care, to love and to cherish from this day on, our first child, a son, JOSHUA PETER born Wednesday, November 14, 1984 at 10:48 a.m., weighing 8 lbs. 15 oz., and 20 inches long. First grandchild for Mrs. Ineke Parlevliet-Brouwer and Mr. Cornelis Parlevliet and sixth grandchild for Mrs. Rose Morse all of Niagara Falls. Also fifth great-grandchild for Oma Brouwer of The Netherlands.

OEGEMA: Tom and Maria (nee Hofstra) thank God and welcome with love a daughter, LEANNE ALICE, born November 14, 1984. A sister for Jeffrey, Dennis, Julia and Philip. Another grandchild for Mrs. A. Oegema, St. Thomas, and Mr. and Mrs. P. Hofstra, Brampton.
Talbotville, Ont.
"For you make me glad by your deeds, O Lord; I sing for joy at the works of your hands" (Ps. 92:4).

SCHAAP: John and Joanne announce with joy and gratitude to the Lord the birth of their first child, ALLISON MARIE, born September 21, 1984. We rejoice with our parents, Andrew and Elizabeth Dieleman of Aylmer, Ont., and Durk and Mieke Schaap of Vancouver, BC in the creation of this new life.
941 Stewart Ave., Coquitlam, BC V3K 2N5

Congratulations!



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Births

VEENSTRA: A new family treasure! Fred and Hazel Veenstra are happy to announce the safe arrival of JORDAN JOEL, a brother for Ryan and Erin. He was born November 13 at 10:28 p.m. and weighed 8 lbs. 11 oz. He's a new grandson for Mr. and Mrs. P. Veenstra of St. Catharines and Rev. and Mrs. C.W. Lynn of Peterboro.
Home address: 12 Densgrove, Scarborough, ON M1G 2A1

Marriages

VAN ZUIDEN-BATTERINK: "But now abide faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:13).
Mr. and Mrs. Roland Van Zuiden of Morrison, Illinois and Mr. and Mrs. Lefert Batterink, of Wyoming, Ont. are happy to announce the forthcoming marriage of their children, CHERYL and HANK. The ceremony will take place, D.V., on Friday, December 7, 1984 at 6:30 p.m. in the Chr. Ref. Church, Wyoming, Ont. Rev. William Renkema officiating.
Future address: R.R.3, Wyoming, Ont.

Anniversaries

1959 December 11 1984
With gratitude to the Lord we hope to celebrate with our children, our 25th Wedding Anniversary.

PETER and CORRIE DE HOOGE
(nee VanDerSpek)

It is our prayer that the Lord will continue to guide and bless our family.
Mark
Andrew
Michelle
Home address: 145 Morrison Rd., Oakville, ON L6J 4J3

Zwaagwesteinde Chatham
1949 December 6 1984
Luke 19:5b "Zacchaeus, make haste and come down; For I must stay at your house today."
Together, we as children and grandchildren witness in God's love our parents' 35th Wedding Anniversary on, D.V., December 6, 1984.

JOHN and ANN POSTMA
(nee Zylstra)

Much love from:
Ted & Marg Postma (Dekens); Derek, Anne, Cortney — Chatham, Ont.
Pete & Helen Postma (Westra); Stacie, Kevin, Amanda — Burlington, Ont.
Gary & Gayla Postma (Bouma); Michael, Daniel, Steven — Toronto, Ont.
Willie Postma — at home
Anita Postma — Dordt College
Home address: 239 Tweedsmuir Ave., W., Chatham, ON N7M 2A7

Anniversaries

Congratulations to Dirk and Martha Van Rooyen (nee Timmer) on the occasion of their 55th Wedding Anniversary, D.V., December 11, 1984.

Harmelen Chatham
1929 1984
The Lord willing, on December 11, 1984, we, the children, grandchildren and great-grandchildren hope to share together the blessings of 55 years of marriage that God has given to,

DIRK and MARTHA VAN ROOYEN
(nee Timmer)

We are grateful with them, that God has blessed them in these years with happiness, and kept them safe through various trials and hardships. It is our prayer that they may continue to experience God's love for the time that they still may share together.
Henk & Gonnie Van Rooyen — Beamsville, Ont.
Dina & Simon Dreise — Chatham, Ont.
Marten & Grace Van Rooyen — Forest, Ont.
Adrian & Margereth Van Rooyen — Tiverton, Ont.
Alice & Bert Schreiber — Nepean, Ont.
Martha & Albert Luth — Dresden, Ont.
Dick & Elizabeth Van Rooyen — Forest, Ont.
Hielkje & Sidney Van der Heide — Mitchell, Ont.
William & Margereth Van Rooyen — Ripley, Ont.
Bert & Tinie Van Rooyen — Forest, Ont.
Francis & Connie Van Rooyen — Forest, Ont.
and 61 grandchildren, and 25 great-grandchildren.
Open House will be held on December 11, 1984 from 2:00 - 4:30 p.m. at South Chatham Village.
Home address: Apt. 122, South Chatham Village, 40 Elm St., Chatham, ON N7M 6A5

1949 November 20 1984
"Give thanks to the Lord for He is good, His love endures forever" (Ps. 118:1).
It is with great joy and thankfulness to God for His love and grace that we announce the celebration of the 35th Wedding Anniversary of our parents,

JACOB and IDA WESTERHOF
(nee Luinstra)

With love and thanks for your Christian guidance:
Henry & Elizabeth Westerhof; Christal — Westover, Ont.
Fred Westerhof — Komoka, Ont.
John & Greta VanderWekken — Victoria, BC
Albert Westerhof — Komoka, Ont.
Ann Westerhof — St. Thomas, Ont.
Home address: R.R.4, Komoka, ON N0L 1R0

Singing I go along
life's road,
Praising the Lord.

Anniversaries

1954 November 26 1984
With thanks and praise to God, we are pleased to announce the 30th Wedding Anniversary of

WILLIAM and JOANNE WIERSMA
(nee Lise)

May the Lord continue to bless you and keep you in His care in the years to come.
With all our love, your children and grandchildren.
"Be joyful in hope, patient in affliction, faithful in prayer" (Romans 12:12).

Obituaries

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever" (Ps. 23:6).
On Monday, November 12, 1984, the Lord took unto Himself our dear husband, father, grandfather and great-grandfather,

HENDRIKUS VAN ANDEL

at the age of 77.
We are grateful to God for the many years he could be in our midst and for allowing him to work in His Kingdom right up to the time of his death.
Lovingly remembered by his wife:
Wilhelmina A.M. Van Andel-Fernhout.
and his children:
Fred & Sonja Van Andel — New Westminster, BC
Janet & Ralph Laninga — New Westminster, BC
Winny & Neil Vriend — Neerlandia, Alta.
Henk & Vicky Van Andel — Hauset, Belgium
Morris & Arlene Van Andel — Burnaby, BC
Alice & Albert Wolters — Hamilton, Ont.
Benita Van Andel — Surrey, BC
18 grandchildren and three great-grandchildren.
7551 Newcombe St., Burnaby, BC V3N 3V7

Yea though I walk
through the valley of the
shadow of death,
I will fear no evil;
For thou art with me.

Obituaries

On November 20, 1984, the risen Lord (during surgery) called to Himself so that he should share His victory in Glory, our beloved husband, stepfather and grandfather,

EISE ODOLPHY

at the age of 73.
He was comforted by the words of Isaiah 43:1,2: "Fear not for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passeth through the waters I will be with thee."
We grieve but not without hope. His assurance and only comfort was that he belonged in life and in death to his faithful Saviour Jesus Christ, whom he strongly confessed to the very end. He died in peace but will be sadly missed by the many whom he strengthened by his faithful life and through whom he still speaks.
Lovingly remembered by his wife:
Margaret Odolphy
His stepchildren:
Rita & John Horneman — Chatham
Mike & Willy Folkema — Montreal
Clare Folkema — London
Frank & Brenda Folkema — Renfrew
Sandy & David Daugharty — London
and also 16 grandchildren and several nieces and nephews.
The funeral service was held on Saturday, November 24, 1984 at the 2nd Chr. Ref. Church, Sarnia, Ont. The Rev. Fred Bakker officiated.
Corresponding address: 1199 Pontiac Rd., Sarnia, ON N7S 3B2

"I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25&26).
On November 6, 1984, God called unto Himself our dear mother, grandmother and great-grandmother,

JACOMIJNTJE VAN EIJK
(nee Schouten)

Predeceased by her husband Jan, in 1963.
Mother of:
Mary Braun-van Eijk — Brampton
Yozina Doedyns-van Eijk — Orangeville
Annie De Haas-van Eijk — Brampton
Leny Wilson-van Eijk — Inglewood
Betty Clapham-van Eijk — Brampton
9 grandchildren and 8 great-grandchildren.
"Eens aan den avond van mijn leven, breng ik van zorg en strijden moe, voor elke dag mij hier gegeven, u hoger, reiner loflied toe."
Home address: 29 Centre St., N., Brampton, ON L6V 1S9

The extended Hamilton District Christian High School family, including the teachers, students, members, supporters, and graduates, extends its sincere Christian sympathy to the Peter Winter family of Brantford in the sudden passing of HDCH graduate,

BERNICE WINTER

It is our prayer that the Lord with His Spirit and through His people will comfort the Winter family.

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The Gospel Brothers release new LP "Glory To His Name" at $9.00. First Lp "Every Day Will Be Sunday" $7.00. Both LPs $15.00. Postage $2.00. Write: 68 Sullivan Ave., Ottawa, ON K2G 1V2.

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21' Motorhome, sleeps 6, $350 wk/ $1,000 mth., mileage included. Call Toronto 293-5865.

For Rent (with option to buy): 120 acre farm with 4 bedroom home, creek runs through property. Barn set up for dairy operation — 34 tie up stalls. Convenient location close to Christian school and churches, in the Jarvis/Simcoe area. Phone: 519-426-3153 for more information.

Teachers

FRUITLAND: John Knox Memorial Christian School requires a full-time **grade 1** teacher to start February 1, 1985. For application forms contact: Mr. Jake van Breda, Principal, Box #27, Fruitland, ON L0R 1L0 or phone (416) 643-2460.

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57 acres adjoining the town of Palmerston. All workable. Immaculate three bedroom home. Large cattle and hog barn. Steel implement shed. All buildings painted. Owner anxious for offers.

Price reduced to $200,000.00 on this fine dairy farm. 173 acres. Two barns, one newer with 40 large stalls, implement shed. Milk house. Two large silos. Four bedroom home. Must be sold.

Vendor offering good terms, 100 acres, four bedroom brick home. Large bank barn, painted. Approx. 70 acres good crop land. Large spring fed pond. Paved road. Only $115,000.00.

That country home you have been wanting — 2½ acres, three bedroom brick bungalow, excellent condition and landscaping. Painted barn with four box stalls, tack room and feed storage loft. Highway location. Listowel area.

Country living, approx. 1¼ acres with large three bedroom brick bungalow, 6 years old, fully finished basement, attached garage, drilled well, Good garden soil.

Above properties all served by Christian school and Reformed church.

Contact: Albert Carson
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Listowel
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eve: 291-1395

Teachers

FRUITLAND JOHN KNOX MEMORIAL CHRISTIAN SCHOOL

invites applications for the position of

PRINCIPAL

Please address your letter of application with resume to:
Mr. Wm. Beck, 6 Sunrise Cresc., Grimsby, ON L3M 4L2; Tel: (416) 945-5476

LISTOWEL: Listowel Chr. School needs a part-time teacher in the senior grades. Please send inquiries or application to: Arnold Deelstra, Principal, Box 151, Listowel, ON N4W 3H2; telephone: (519) 291-3086 (school), 356-9056 (home).

Next Week:
C.C.'s Christmas issue.

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 21 issue is Friday, December 7. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Help Wanted

Help wanted: Young ambitious apprentice carpenter. Apply to M. Woertink Ltd., 614 Fortington, Renfrew, ON K7V 1E4. Phone: (613) 432-5037.

A Dutch family is looking for a couple who would be willing to stay in their house in Toronto with a lovely garden and indoor swimming pool to look after their pets during two weeks in March and two months from the middle of July to the first week of September. Reply to Box 4841, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Real Estate

MARGE CUMMINGS REAL ESTATE LTD.
Mount Forest (519) 323-3020

Broilers: Approx. 30,000 quota, 8 room frame home, well insulated. 312' x 40' broiler barn on 2 levels. Automatic chore-time equipment, bell drinkers, 50 acres good land. Some vendor financing at 10%. Asking $800,000.00.

Layers: Approx. 15,000 production quota. Paved road. Beautiful home. Vendor financing available.

Picture beef or cash crop farm: 360 acres, beautiful Tudor style home, fully modernized, attractive color-keyed beef barns, implement shed and shop, easy barn cleaning by tractor, flush system to lagoon. 2 large pit silos, good assumable mortgages plus vendor financing at 12%. Price $250,000.00.

Poultry Farm close to Kitchener. 27,000 broiler and roaster quota, 350,000 lbs. Turkey broiler quota. Lovely home. Modern colour-keyed barns, fully automatic. Electric and propane heating. Standby power, 100,000 watt generator. 85 acres. Asking $1,150,000.00.

Call Bernie or Marge
Day or evening 519-323-3020

Help Wanted

We have full-time openings available at our greenhouses. Please call Creekside Gardens Ltd. Box 25, Jordan Stn., ON L0R 1S0. Phone: (416) 562-4126.

Help Wanted

Confectionery Wholesaler, based in the Hamilton area, requires a sales person to service existing and new accounts. Good driving record essential. Send resume to Box #565, Waterdown, ON L0R 2H0

Calvin College Faculty openings

The college is seeking inquiries for positions in the following departments: **Communications** (telecommunications, primary teaching area mass media, Ph.D. in communications); **Economics and Business** (business administration); **English** (English novel before 1900); **History** (Latin American or Russian history desired); **Mathematics** (mathematics or computer science); **Religion and Theology** (Old Testament theology desired). Calvin College seeks faculty members who affirm the Christian faith and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the respective department chairman at

Calvin College, 3201 Burton St. SE, Grand Rapids, MI 49506

Calvin College is an equal opportunity employer.

ADMINISTRATOR

Bethesda — The Christian Association for the Mentally Handicapped

A dynamic Christian Organization dedicated to providing residential & community services to mentally & physically handicapped persons invites applications for a seasoned Administrator to supervise all programs.

Major responsibilities include: Supervising a residential facility for 19 handicapped adults & supervising a network of community services activities.

Qualifications desired are: A degree in the behavioural sciences or equivalent, knowledge of long-term care administration with good background in financial procedures, budget preparations, salary administration, Labour Laws & the Community Care Act.

Personal qualifications: A commitment to the Reformed faith, good communication skills, able to work harmoniously with Board & Committees, staff & the Christian community & able to establish good relationships with various levels of government.

Send detailed resume to:
6705 Satchell Rd., Box 40, Mt. Lehman, BC V0X 1V0
in c/o Secretary of the Board.
Deadline for submission — January 15, 1985

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines

Each issue of C.C. is dated on a Friday. **Display advertising** deadline is on the **Wednesday** (8:30 a.m.) of the **preceding week. Classified advertising** deadline is on the **Thursday** (8:30 a.m.) of the **preceding week.** Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us **typewritten or printed** copy, but do not use capital letters for the whole text.

Telephone calls

Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, **but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.**

Let's avoid mistakes

We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager

Help Wanted

Experienced **herdsperson** for registered Holstein herd. Grimsby area. House supplied or live-in. Phone: 945-2511.

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Calvinist Contact
99 Niagara St.
St. Catharines, ON
L2R 4L3

Events

CALENDAR of events

Nov. 30	Curriculum Development Centre, presentation and panel discussion of CDC's new position paper, "Reaffirming an educational vision." Speakers: Harry Fernhout, Clive Beck, Aukje Masselink, John Stronks and Harro Van Brummelen at Redeemer College, 467 Beach Blvd., **Hamilton** (8 p.m.)
Dec. 1	Reception for Rev. L. Schalkwyk to honour the 30th anniversary of his ordination. At 7:30 p.m. in the Ukranian Hall, **Bradford.**
Dec. 1	Back to God Hour Rally, 8:00 p.m., St. George's Anglican Church, Woolwich St., **Guelph,** Ont. Speaker: Dr. Juan Boonstra; Music: Ontario Christian Music Assembly — Leendert Kooij, Organist — Andre Knevel.
Dec. 1	Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of **Cobourg,** Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.
Dec. 1	Organ recital by Marnie Giesbrecht-Segger as part of a series celebrating J.S. Bach's 300th birthday. Convocation Hall, University of Alberta, **Edmonton.** 8:00 p.m. Admission free.
Dec. 2	Antonio Vivaldi's "Magnificat" performed as part of the afternoon worship service at Third Chr. Ref. Church, **Edmonton.** The King's College Choir, director Gerhard Kruschke and chamber orchestra. 4:30 p.m.
Dec. 5	Annual Convention and Banquet, Christian Farmers Federation of Ontario, Italian-Canadian Club, 135 Ferguson St., **Guelph,** from 10 a.m. - 4 p.m.; Banquet at 6 p.m. For pre-registration call: (519) 837-1620.
Dec. 8	Christmas Choir & Organ Concert. In Covenant Chr. Ref. Church, **St. Catharines,** by the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the Organ; 8:00 p.m.
Dec. 15	Christmas Concert. In Rehoboth Chr. Ref. Church in **Bowmanville,** by the Choirs, Youth choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the Organ; 8:00 p.m.
Dec. 15	Christmas Concert by Bel Canto Choir of London, St. Thomas Ladies Choir and St. Thomas & District Male Choir. At Bethel CRC, **London** (8 p.m.)
Dec. 19	Annual Christmas Concert of "Soli Deo Gloria" choir and Burlington Male Choir at Rehoboth Canadian Reformed Church, on Hwy. #5, **Burlington;** 8:00 p.m.
Dec. 19	Christmas Concert. In Willowdale United Church, **Willowdale** (Toronto), by the Choirs, Youth Choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the organ; 8:00 p.m.
Dec. 23	Christmas Concert — The Brampton Christian Choral Society "Praise the Lord" presents "The Story of Christmas," 8:00 p.m., at the Second Chr. Ref. Church, Steeles Ave. and McLaughlin, **Brampton,** Ont.
Dec. 23	Service of Advent Lessons and Carols at Third Chr. Ref. Church, **Edmonton.** Service to include readings, and music for advent. Participating is the Third CRC choir, director Simon R. Dyk; 4:30 p.m.
Dec. 23	Christmas Concert by Bel Canto Choir of London, St. Thomas Ladies Choir and St. Thomas & District Male Choir. At First United Church, **St. Thomas** (8 p.m.)
Jan. 25-27	Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2311.
Dec. 27-30	1984 Conference for Christian Youth Adults, **Chicago,** IL.
Mar. 18-29	Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023 - 52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
Mar. 1,2	**Hamilton & Chatham.** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Text books." Times and locations to be announced.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Nov. 30	Tues. Nov. 27	Thurs. Nov. 22-8:30a.m.	Wed. Nov. 21-8:30a.m.
Fri. Dec. 7	Tues. Dec. 4	Thurs. Nov. 29-8:30a.m.	Wed. Nov. 28-8:30a.m.
Fri. Dec. 14	Tues. Dec. 7	Thurs. Dec. 6-8:30a.m.	Wed. Dec. 5-8:30a.m.

Een Nieuw Gezang
Psalmen en Gezangen uit de liederenschat van de kerk
FM 108
Iedere Zondagavond 7:30 p.m.
Ds. Tuyl H. Hofstra

Study

Practical foundation

Discipleship: The Price and the Prize, Written by Jack Mayhall, Victor Books, Wheaton, Illinois, 1984; pp. 151. Reviewed by Ray H. Metcalfe, Toronto, Ont.

Written for individual and group study, Jack Mayhall challenges us to wrestle with the question of what it really means to be a disciple of Jesus Christ. A United States director of the Navigators and a master at disciplining others, a practical no-nonsense approach towards disciplining ourselves and others is presented in a colourful, easy to read manner.

This is a refreshing book in that it dispenses with the mushy discipleship so prevalent in our present age. We are told that the discipleship as Christ presented it will cost us in time and in effort. It is a matter of choice, first and foremost, necessitating an act of the will. This will enable a Christian to keep on going long after the emotional highs and mountain top experiences have vanished.

Twelve relatively short chapters cover the salient areas of Prayer, Fath, the Word Knowing God's Will and Disciplining others.

Written with all ages and all levels of Spiritual growth in mind this book provides needed reminders to the more mature Christian and a practical foundational guide for the young Christian.

Israel Tour
March 17-28, 1985
with Rev. Peter Van Egmond as escort.
Travel from Toronto to Tel Aviv by way of Amsterdam via KLM. Visit Jerusalem, Bethlehem, Nazareth, and many places inbetween.
Get in touch with the history, culture, and people of Israel.
Tour package **$1,575.00** based on double occupancy, including air and land transportation, hotel, local tours, daily breakfast and dinners. Airport tax not included. Stop-over in Amsterdam optional to visit friends and relatives, for a modest additional charge.
For more information contact:
SUPREME HOLIDAYS
100 Rexdale Blvd., Rexdale, ON M9W 1N7
Tel. (416) 741-4740

"Thirty Years of Tilling"
Annual Convention & Banquet
Christian Farmers Federation of Ontario
Wednesday, December 5, 1984, D.V.
10:00 - 4:00 p.m. Banquet: 6:00 p.m.
Location: Italian Canadian Club of Guelph, 135 Ferguson St., Guelph
Convention Speakers: Dr. Duane Bajema, Professor, Dordt College, Iowa
Mr. Jim Romahn, farm writer, Kitchener-Waterloo Record, Kitchener, Ontario
Banquet Speaker: Dr. Jim Payton, Pastor, Christian Reformed Church, Stratford, Ontario
Special Features: The Bootsma String Quintet, Sietze Buning, "folk people"
For pre-registration call CFFO Office, Guelph (519) 837-1620. Deadline: Friday noon, Nov. 30

Let's Play CHESS

Pete Layer

THE SEPTEMBER LADDER

Contestants Problems:	#1016	#1017	#1018	#1019	Sub Total	Prev. Total
Points:	**3**	**2**	**3**	**2**	**10**	**Total**
P.W. Lamain	3	Game	only		3	76	79
J. Wilms (VII)	3	2	3	2	10	50	60
K. Amsinga (IX)	3	2	3	2	10	42	52
G. Bloemendal (III)	3	2	3	2	10	17	27

Comments

Congratulations to all the solvers. Each one scored 100%, even though there were various tries especially in #1019. Some of the new solvers have stopped after a few months. Please let me know if the problems are too easy or too hard, or whether the mail is too slow. Feedback is important.

Solutions to the September Problems

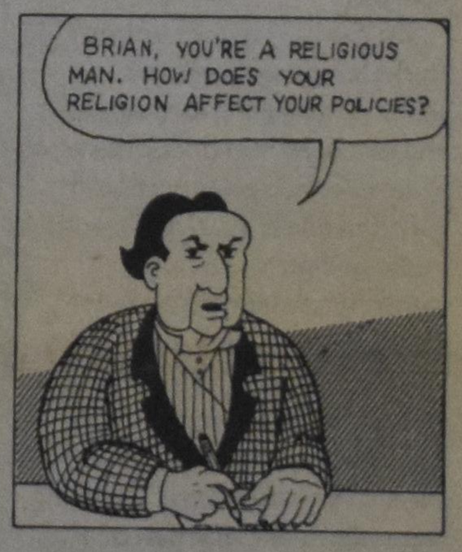
#1016 (Game Position) Key: 1. B-B7, KxB; 2. RxR, QxR; 3. Q-N7 ch., and 4. QxR wins. If 1. --, RxR; 2. QxP ch., K-B1; 3. Q-N8 ch., K-K2; 4. Q-K8 ch., K-Q3; 5. Q-K6 mate.

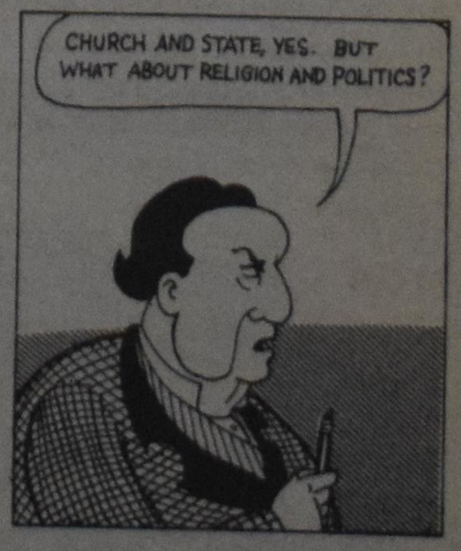
#1017 (Franken) Key: 1. Q-B6 threat. 2. Q-K6 mate

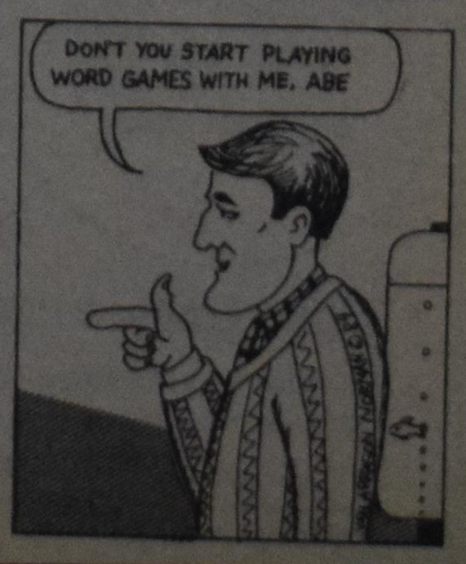
#1018 (Kubbel) Key: 1. N-B4 tempo 1. --, N-R6 or B-B6; 2. K-K4 and 3. N-Q3 mate. 1. --, B-R6 or N-B6; 2. K-B4 and 3. N-Q3 mate

#1019 (Johandl) Key: Q-Q6 threat. 2. QxQP mate.

Kuyper's Kapers







Dutch

Persoverzicht

Carl D. Tuyl

We gaan deze week ons persoverzicht beginnen met de rubriek "Het kan Verkeren." De eerste krachttoer onder deze rubriek werd verricht door niemand minder dan Quebec's Renée die nu zegt dat soevereiniteit niet zo belangrijk is als werk.

En dan is er onze hoofdtollenaar Perin Beatty die als voormalig belastingkritikus van de P.C.-partij maar steeds in de Kamer klaagde over de buitensporige ijver van de belastingdienst. Nauwelijks is Perin Beatty Minister van Belastingen geworden of wat doet hij: hij neemt een extra 380 tollenaren aan.

En zo komen wij bij de baas zelf die tijdens de verkiezingen zo ontroerend kon spreken over het feit dat zijn regering als een open boek voor onze ogen zou zijn, en die nu zijn ministers opdracht heeft gegeven om in alle talen te zwijgen.

En ik zou U meer kunnen verhalen over de veranderlijkheid in de politiek maar laat me eindigen met dat onderwerp waarover een paar maanden geleden alle P.C. — bonzen in zulke heilige toorn hun verontwaardiging spuiden: vriendjespolitiek. Een zekere mijnheer Bud Sherman is net benoemd door onze regering in Ottawa om ons gezondsheidwezen te bestuderen. Toevallig was mijnheer Sherman de P.C.-kandidaat die door Lloyd Axworthy werd verslagen in de laatste verkiezing. Vriendjespolitiek? Wie, wij? Nee hoor!

In Ottawa gaat het steektoernooi tussen Turner en Trudeau door tot het vermaak van alle toeschouwers. De stand is Trudeau 6½, Turner 0.

En onze prime-minister Mulroney had gehoopt om met zijn kabinet in Vancouver te kunnen vergaderen. Even laten zien dat de West er ook bij hoort, en zo. Jammer genoeg ging het lofwaardige streven niet door want premier Bill Bennett wilde er niet van weten. Ook niet aardig he?

En waar is nu onze geliefde Monique Begin die ons aller dankbaarheid verwierf door haar verdediging van het ziekenfonds? Is ze misschien zonder werk en leeft ze van de werkeloosheidsuitkering? Wees maar niet ongerust beste lezers. Monique is best op haar pootjes terecht gekomen: ze is professor aan de beroemde Notre Dame universiteit in Amerika. Een pak van m'n hart!

En ook onze vloekende voormalige Minister van Landbouw Eugene Whelan leeft nog niet van de bijstand. Hij krijgt nog steeds een salaris van Ottawa voor iets dat vaag te doen heeft met landbouw.

Op het gebied van de arbeidersbeweging zien we een toenemende populariteit van kameraad Bob White die hier in Canada de automobiel fabrikanten het vuur aan de schenen legde. Zo iemand willen wij ook hebben zeggen werkers bij de vliegtuigmaatschappijen en fusie tussen die twee bonden zit in de lucht. Hou die Bob White in de gaten, die komt vast tot hoge dingen.

En las ik me daar niet dat het $66.500 kostte om een kind groot te brengen. Ik dacht all dat ik $266.000 kwijt was. Ik kon het nergens vinden maar nu weet ik hoe het zit.

Treurige berichten uit Mexico. En ook die ellende in Ethiopia. Je leest maar nergens enige klacht over het wanbeleid van de regering van Ethiopia. Die lui hebben zeker hun geld op Zwitserse rekeningen en gaan uit van het apres-nous-le-deluge-stelsel. De bevolkingsgroei in Afrika is ook schrikbarend voor een arm werelddeel. In 1930 was de bevolking 140 miljoen, dat is in vijftig jaren gegroeid tot 400 miljoen.

In Peking mag de opera weer zingen. Operas over de klassenstrijd natuurlijk maar er wordt toch weer gezongen. De kameraden in China staan al met één been in het westerse materialisme en over een paar jaar zijn ze verslaafd aan Coca Cola en elektriese tandenborstels. Het kommunisme daar gaat ten onder aan de verleidingen van de konsumenten kriebel.

Die Khadafy van Libië is wel helemaal "daffy" zoals bleek in de afgelopen week. Die man weet niet beter te doen met zijn biljoenen dan moordenaars uit te sturen. De Egyptiese regering onthulde één zo'n moordenaarskomplot.

De ketel in Zuid Afrika staat op koken, en als het niet beter wordt zal er binnenkort een ontploffing plaats hebben.

Ik schrijf dit persoverzicht in onze tweede residentie: Fenelon Falls. De racoons hebben de hint begrepen en zijn dit jaar niet terug gekomen. Zondag in de kerk bij Dominee Heidinga die met God's woord ons aanspoorde tot matigheid in verband met honger in de wereld. Capucijners is wel matig niet?

Afgelopen Zaterdag mocht ik een Vietnamees paar in de echt verenigen. De bruid en de bruidegom, eerder verloofd, hadden elkaar uit het oog verloren, en toch hier in Toronto weer gevonden. Mijn gade was zo aangedaan van de ontroerende plechtigheid in het Lighthouse dat ze de bruidegom stiekum geld in z'n zak stopte.

Ik moet U natuurlijk nog even wat nieuws van De Fenelon Falls Gazette melden. Welaan dan, weet mijn beste lezers dat Mrs. Chrissie Sidney een snoekbaars vong van 8 3/4 pond; dat vijf-pin kegelen een kompetitie sport is voor de 1985 Winter Spelen in St. Catharines waar onze C.C. gedrukt wordt; en dat Mamie Ellis en William Fell in de echt zijn getreden. En dank zij een recent synode besluit kan ik U ook met een goed geweten berichten dat er ten bate van Minor Hockey een dansavond werd gehouden in de Senior Citizens Hall.

En dat is het weer voor deze week. Het beste, zoals de ouderling zei die mijn hand schudde voor dat ik de houten broek beklom.

Rev. J. Van Harmelen

Onder de Streep

Wat een herinneringen

Een paar maanden geleden, om secuur te zijn 11 mei 1984, schreef ik een artikel "Onder de Streep" dat begon met de beschrijving van een begraafplaats. Het was het kerkhof van een heel oude kerk die als historisch gebouw onder monumentenzorg viel.

Ik noemde ook de naam van een familie, waarvan verschillende leden op dit kerkhof ter aarde besteld waren.

Het geslacht "Ridder" werd genoemd. En dat riep de herinnering wakker bij een van de oudste lezers van *Calvinist Contact*. Hij wist mij te vertellen dat ik met dat kerkhof bedoelde de begraafplaats rondom de eeuwenoude kerk van Harkstede, want daar lagen vele leden van het geslacht Ridder begraven.

Vooral Jan Ridder had hij goed gekend in zijn jeugdjaren van 1916-1922. Hij kende hem door zijn bedrijf als veefokker. Hij was lid van dezelfde vereniging "De Groninger Zwartbonten" (stamboekvee). Hij ontmoette de jonge Ridder heel vaak bij de keuring van stieren en melkkoeien.

Hij heeft echter ook de vader van Jan Ridder goed gekend: Berend Ridder. Die was overal in Nederland bekend, vooral door zijn prachtige stam- en premiehengst "Wildfriend."

In 1922 was het feest in Groningen, want op 28 augustus werd de 350-jarige bevrijding van de stad van de Spanjaarden herdacht. In het stadspark was een grote tentoonstelling van allerlei. Ook van hengsten. Berend Ridder's voornaamste en mooiste hengst, Wildfriend, stond met een krans om zijn nek in gestrekte houding en rondom hem twaalf "zonen," allemaal stam- en premiehengsten, in een grote cirkel en allen in dezelfde gestrekte houding. Voor een boer iets schoons om te zien, ook wat "Schepping" betreft.

Koningin-moeder Emma, Koningin Wilhelmina, Z.K.H. prins Hendrik en prinses Juliana stonden er ook bij te kijken. Mijn briefschrijver schrijft dan: "Ik stond dicht bij hen, Juliana was toen dertien jaar."

"Als we op jacht gingen waren Jan Ridder en Berend Ridder ook van de partij. Jagen op hazen was toen nog geoorloofd, de hele club ging dan met windhonden naar Drente om te jagen op de heide en op sommige stukken weiland en bouwland er tussen in. We hadden de windhonden aan een touw en mochten vijf honden tegelijk loslaten als we een haas zagen. Omdat Berend Ridder oud en zwaar was, was het lopen voor hem te moeilijk. Hij klom dan via een korte ladder op een oud, mak paard en deed op die manier toch mee.

Op zijn grafsteen in Harkstede staat: "Hij was in zijn leven een goede paardenfokker." Jammer dat er niet meer van hem in deze brief gezegd werd. Op mijn moeder's graf staat niet — zij was een goede moeder — maar opgenomen in heerlijkheid!

De brief vertelde echter nog meer uit het verleden: "Wij woonden in Hoogkerk en werden kerkelijk onderwezen door Ds. Middelveld, die daar wel 35 jaar predikant geweest is. Ik heb veel van zijn catechisatie onderwijs geleerd, en dat kwam mij later goed te pas in Canada.

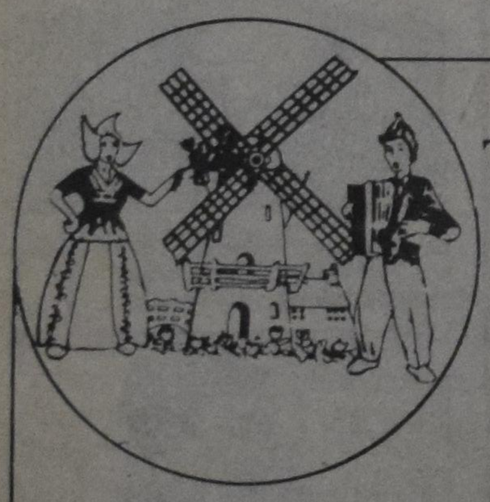
Later hebben we ook in Assen gewoond, waar u ook predikant bent geweest voordat u naar Canada kwam. Wij gingen bij Ds. Laman en Ds. Gerber naar de kerk. Wij woonden aan de zuidzijde van de Vaart naast de dames Thijs en dichtbij Ds. Gerber, vlak bij Beukema en Kip.

In 1926 kon u mij op de synode vinden. Ik was ook op de vooravond aanwezig waar Dr. J.C. de Moor de bidstond leidde en de nacht daarop overleed door een hartaanval.

Dr. K. Dijk was preases en uw oude profs waren er ook. Bouwman en Kuyper (H.H.) sloten een hoefijzer verbond. Geesink was oud en wat vreemd. De synode was veel open voor de kerkleden.

Als soldaat was ik in dienst in de Wilhelmina kazerne en leefde enkele maanden mee met de kerk in Assen. Namen als Bovenhuis, Postema, Drent (Grossier in klompen) komen mij voor de geest. Ook de naam Van Til (Groningen) roept in mij veel herinneringen boven. Dominee en mevrouw Van Til weten daarvan."

Wie herinnerde zich zoveel n.a.v. mijn artikel: ik was een goede moeder (C.C. van 11 mei '84)? Niemand minder dan Harry van der Zwaag!



The Dutch Kitchen

71 Lakeshore Road East
West of Hwy 10
Port Credit, Ontario
Phone (416) 278-2296

Open Daily: 11:30 a.m. - 11:00 p.m.

Monday to Thursday — evenings 8 to 10 p.m.
Special drinks and snacks served, such as:
croquets, haring, Nasi, Sate, Bahmi and much more.

Het Friese paard: toekomst of verleden tijd?

John de Vries

Het is nog niet zo lang geleden dat de rol van het paard leek uitgespeeld. "Alleen nog geschikt voor de dierentuin." Dit kon men horen ook als er in brede kringen over het Friese Paard werd gesproken, het paard dat de mens honderden jaren lang in oorlog en vrede terzijde heeft gestaan.

Dat is nu gelukkig anders geworden. De afzet van het fraaie zwarte paard, met z'n edele hoofd, lange manen en dito sokken aan de benen, ruime gang, vriendelijk en mak in alle tuig, is naar verschillende landen toegenomen.

Toen na de oorlog de opgang van de tractoren begon, zat men nog in de bloeitijd van het paard. Maar in 1960-1970 kwam de teruggang. Onder leiding van Jonkheer C. van Eysinga werd toen een komité opgesteld om de publiciteit van het Friese paard te bevorderen. Al spoedig kreeg men het blad *De Hoefslag* op de hand, die geregeld berichten doorgaf van het Friese paard.

"En zo gebeurde het," zei de voorzitter van het Friese Paarden Stamboek (F.P.S.) op de receptie, toen hij verleden jaar 25 jaar lang voorzitter was geweest," dat toen uit de nevelen van het voor ons zo verre Holland, uit de rietwallen van de Vecht, een nymph omhoog kwam. Dat was een vrouw. Men noemde haar Tante Bets."

Deze vrouw begon Friese paarden te rijden. Zij kreeg zo'n aandacht dat zij uiteindelijk tot lid van verdienste van het F.P.S. is benoemd. Zij heeft in de publiciteit een grote rol gespeeld. In die 10 à 12 jaren is de vereniging F.P.S. overgeschakeld van het Friese paard als werkpaard naar recreatie en sportpaard. Op het ogenblik worden nu paarden verkocht aan verenigingen in Engeland, Schotland, Duitsland, Belgie, Zuid Africa, de Verenigde Staten, en in de laatste jaren ook naar Canada.

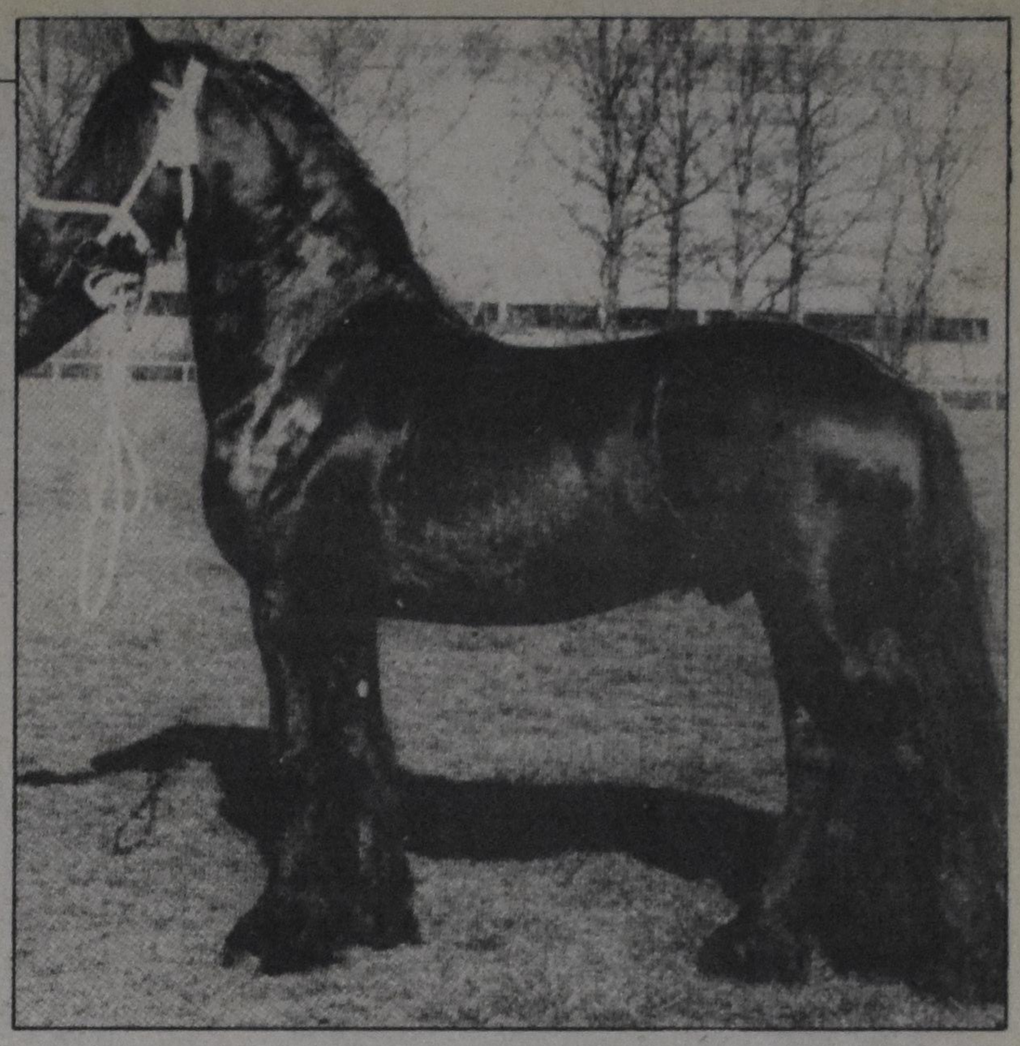
In de V.S. zijn er op't ogenblik 12 eigenaren met een ruim 70 paarden. De heer Frank Leyendekker in Visalia, California bezit er ongeveer 30. In Wyoming, Ontario zijn de heren O. Dijkstra en Jack Botma in het bezit van Friese paarden. Er zijn plannen om in Canada een eigen vereniging te stichten. Door middel van een kleine contributie wordt men dan in staat gesteld om keurmeesters uit Friesland over te laten komen, zoals dat nu ook gebeurt in de Verenigde Staten.

Nu vragen de lezers zich misschien af waarom die paarden in te voeren? Wij hebben hier toch ook wel mooie paarden, zoals het zware Belgische paard, de Clydesdale, de "quarter horse" (het cowboy paard), of de volbloedige Engelse Hackneys. Ieder paard is zeer goed in z'n eigen kwaliteit.

Maar het Friese paard heeft ook iets aan te bieden. Zij is naast het Nederlandse paard (de Bovenlander) bekend als tuigpaard. Ze is erg mak in het tuig en zeer gewild bij de dames om mee uit te rijden voor de koets. Het is een warmbloed paard. Ook onder het zadel wordt zij meer en meer gebruikt.

De koninklijke stallen van Koningin Beatrix hebben ze in gebruik. Ze worden gebruikt in het circus, ook voor de dressuur. De tuigpaarden sport is een typische Nederlandse sport, in het buitenland onbekend. Maar men begint ook in andere landen belangstelling voor deze tak van sport te krijgen.

John de Vries is een liefhebber van Friese paarden, wonende te St. Catharines, Ont.



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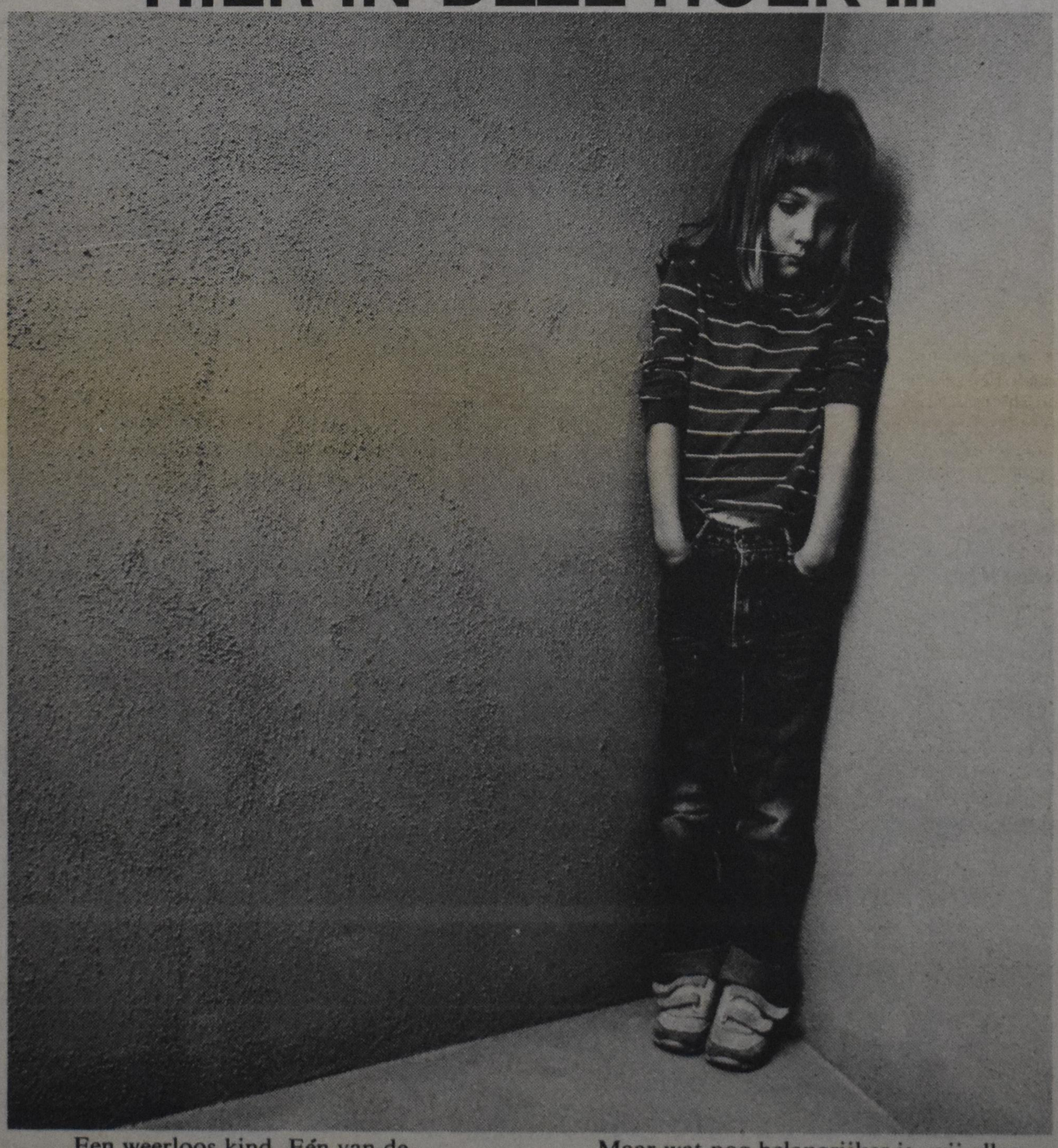


Een weerloos kind. Eén van de duizenden kinderen in onze provincie die elke dag blootgesteld worden aan één van de meest weergaloze misdaden — kindermishandeling.

Ambtenaren, die met deze jeugd werken en hen behandelen, hebben de wettelijke verplichting om verdachte situaties van kindermishandeling te rapporteren aan de plaatselijke Children's Aid Society of de Family and Children's Services.

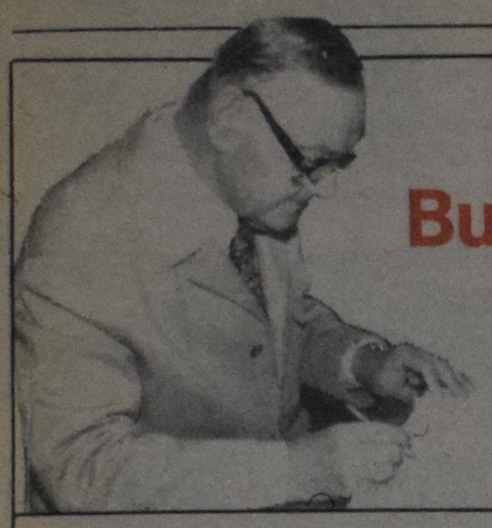
Maar wat nog belangrijker is, wij allen hebben de wettelijke verplichting om vermoedelijke mishandeling aan te geven. Een verantwoordelijkheid die we allen delen — de verzekering dat ieder jong kind in Ontario kan genieten van een jeugd zonder verwaarlozing of mishandeling.

Geef een kind de kans zich te verweren. Rapporteer kindermishandeling.

Ontario
Ministry of Community and Social Services
Frank Drea, Minister
William Davis, Premier

Write for the free booklet "Child Abuse Prevention,"
c/o Ontario Centre for the Prevention of Child Abuse, 700 Bay Street, Toronto, Ontario M7A 1E9

Books



Building on the rock

Rev. Henry Van Andel

The evil one

... and deliver us from evil.
Matthew 6:13b

There has always been a question on whether we should read "deliver us from evil" or "deliver us from the evil one."

In Greek the word "evil" is preceded by an article. In two other places in the Sermon on the Mount the word "evil" is used for a person. There is much to be said in favour of the opinion that the translation "the evil one" have preference.

If we ponder the names given in the Bible to Satan, there is reason to tremble. He is named the prince of this world, which indicates his dominion. Another name is father of lies, which points to his arsenal of weapons. He is also called the ancient serpent, which reminds us of his arts and wiles. Peter describes him as a roaring lion prowling around in order to devour his prey. And finally we read that he is a murderer from the beginning, who coldbloodedly claims his victims.

We must realize that the influence of Satan will increase as time goes on and the day of Christ's return is approaching. The Bible tells us not only that Satan will be loosed after having been checked by God for a period of time, but also that at such a time he will act furiously, knowing that his time will be short. In other words, in the progress of our days Satan will attack the Church and Christian life more vehemently than ever. This will demand a watchfulness from our side as never before.

It is an immense blessing to know that in principle Jesus Christ has delivered us from the power of the devil.

Even when Satan is still sifting us as wheat, Christ prays for us that our faith may not fail.

Henry Van Andel

Rev. Van Andel passed away on November 12. His remaining meditations are published posthumously.

The Christian's task in the modern world

... continued from page 9.

evil. Such disregard prevents us from experiencing the peace of God for all creation. It would be helpful to discuss this chapter by posing the question with which it closes: whether living in ugliness is a form of poverty. To me that seems a crucial question, because on the one hand ugliness might indeed be poverty, while on the other putting it that way tends to relativize too much the plight of the "real" poor.

Chapter seven raises the important issue of the place of liturgy in reformed worship. Its connection with the rest of the book is not as obvious as that of the other issues discussed. What is not clear is any connection of the defects of reformed liturgy with our present social order. What is clear is that reformed Christians who wish to obey the call to world formative faith need a different sort of worship than they are used to. This chapter could be explored in how it can help deliver us from misplaced attachments to traditional forms of worship and to church orderly blocks. Such exploration could help us experience the liberation we need in our weekly trek to church.

In the final chapter, the author thinks out loud about how he can justify this programmatic and sometimes devotional book as the work of a scholar trained in a certain tradition. I think he succeeds remarkably. I regard this chapter, which deals with theory and praxis, as one more significant move in Wolterstorff's pilgrimage of the last decade, viz. overt reflection on the nature and practice of integral Christian scholarship. He moves beyond his *Reason Within the Bounds of Religion* here and develops a rich concept of Christian thinking. A question it raises for me is whether Wolterstorff's present view of reforming scholarship by shifting its orientation to social reform takes into account sufficiently the necessity of scholarship's own inner reform. A suitable question for discussion of this chapter.

Some flaws could be removed in subsequent editions. One is that too many male references to humanity remain; most obviously on p. 38. Another is that in the last paragraph on p. 175 an error prevents us from detecting what is more and what is less important in Kuyper's and Wolterstorff's thought. Finally, my copy contained numerous inkspots on letters throughout the book. There were nearly twenty on pp. 20-21.

I heartily recommend this very important book to all who wish to develop an urgent and comprehensive vision and practice of the Christian's task in the modern world. But certainly all Christian pastors, teachers, business leaders, church office-bearers, and politicians should buy, read and re-read this book. And wherever in the church there are groups for reading, discussing, and exploring issues for action, this book ought to serve as a resource for as many sessions as there are chapters.

Henk Hart is Senior Member in Philosophy at the Institute for Christian Studies in Toronto, Ont.

Watch for our Christmas issue next week ....

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